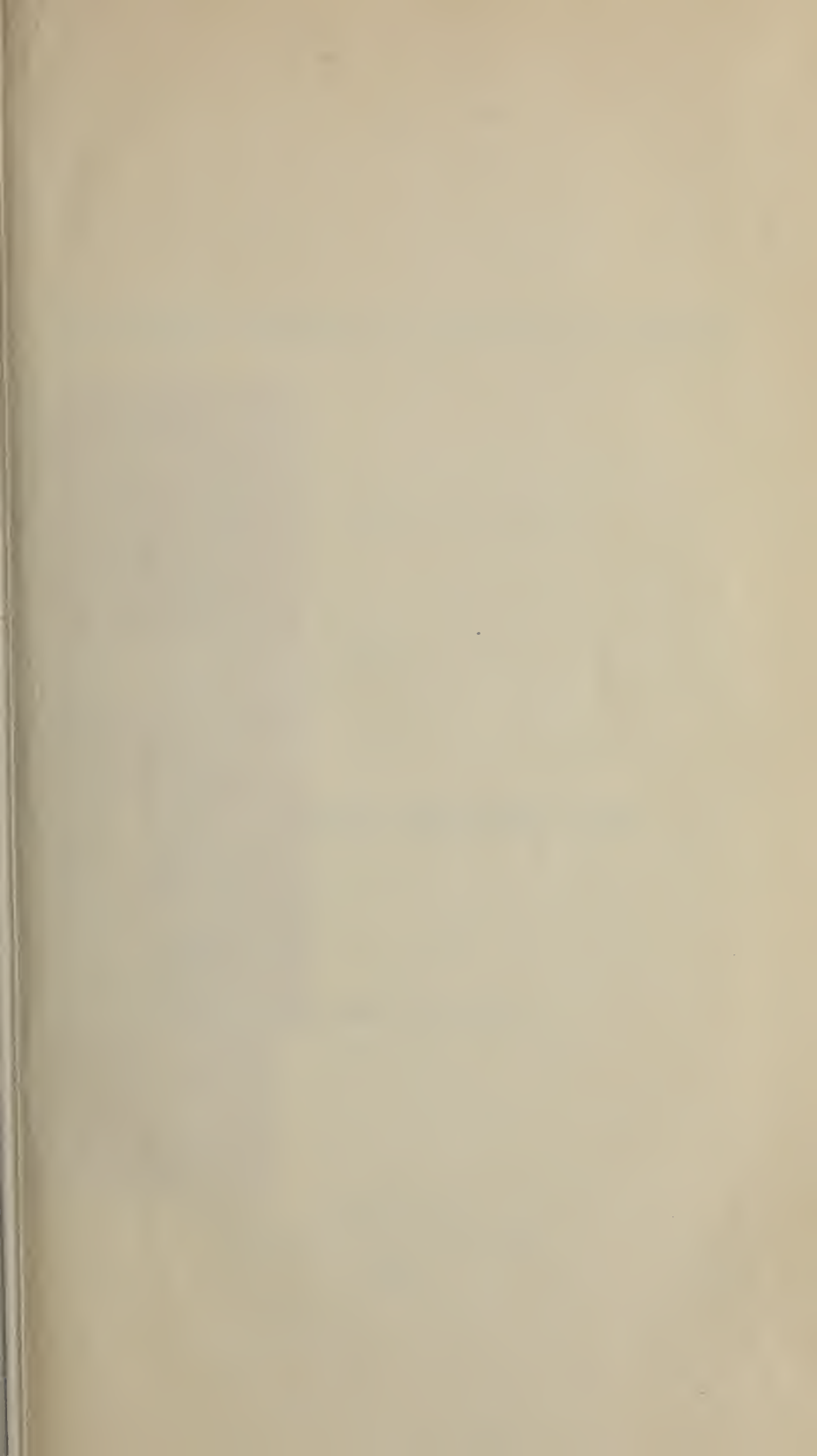




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NOTES ON ARRACAN.

The following NOTES ON ARRACAN were written by the late Rev. G. S. Comstock, of the Arracan Mission, and have been placed at our disposal. They have also appeared, in a more extended form, in the third number of the Journal of the American Oriental Society. We publish them here on account of their authentic character, as well as in remembrance of the faithful missionary by whom they were compiled.

General Description of the Country.

The name of Arracan is derived from *Rakaing*, the native appellation of the country, of which Mug authors give several different derivations. Of these, the most probable is one which makes it to be a euphonic change from *Rakak*, sometimes also written *Rakaik*, the name of a fabulous eater of human flesh, supposed to have been applied to the country on account of the reported cannibalism of the savage tribes who inhabit the mountains of the interior. The province extends from $15^{\circ} 53'$ to $21^{\circ} 30'$ north latitude, and from $92^{\circ} 15'$ to $94^{\circ} 45'$ east longitude, and is bounded on the north by the river Naf, and a range of mountains which divide it from Chittagong; on the east by the *Yomadoong*, or Yoma mountains, which separate Arracan from Burmah; on the south the province comes to a point, called Pagoda Point; and the western boundary is the Bay of Bengal. Its greatest breadth, at its northern extremity, is about ninety miles, and the average breadth is usually estimated at about fifty or sixty miles. Its area is about sixteen thousand five hundred square geographical miles. The general appearance of the country is hilly, and that of the coast decidedly bold. In many places, however, extensive flats intervene between the hills and the sea-shore, which are generally marshy, and near the sea covered with mangrove trees. Similar flats, but not so low, are found on the banks of the rivers and smaller streams, which intersect the province in every direction. The islands of Ramree and Cheduba are more elevated than the main land; and those inundations, which elsewhere during the height of the rains submerge the flats near the large streams, ten or fifteen feet, are scarcely known there.

From the Yoma range of mountains enormous spurs shoot out in every direction, which render the western portion of the province a confused mass of lofty mountains and deep valleys. The highest peaks of the Yoma range, at the northern extremity of Arracan, are five thousand, or more, feet above the level of the sea. They gradually decrease in height till they reach the sea at Pagoda Point, where they are only one or two hundred feet high. The princi-

pal mountain ranges run north and south, and their sides are generally steep, and covered with immense trees. Still the Kyens, and other wild tribes, find suitable places upon them for cultivation, and for the erection of their small and rude villages.

The whole coast from Akyab to Sandoway is studded with islands, some of which are large and inhabited, while others are small and only serve to give variety and beauty to the scenery. Besides the Mayu, the Koladon, and the Leymroo rivers in the Akyab district, which are navigable thirty or forty miles for vessels of two or three hundred tons, there are the Talak or Dalet, the Aing, and the Sandoway, which are navigable to any considerable distance by native boats alone. Smaller streams abound in the province, and furnish nearly the only means of communication between the different villages.

The soil near the sea-shore is sandy; but on the numerous alluvial flats, intersected by creeks, lying between the coast or the rivers and the hills, it is dark clayey mould; and on the higher lands in the interior, it is red and much mixed with stones. The most productive land yields to the cultivator more than a hundred fold, while much that is cultivated is not half so productive.

Number of the Inhabitants, and their Races.

The population of Arracan at the present time (1842) is estimated at about 250,000. Of these, about 167,000 are Mugs, 40,000 are Burmese, 20,000 are Mussulmans, 10,000 are Kyens, 5,000 are Bengalese, 3,000 are Toungmroos, 2,000 are Kemees, 1,250 are Karens, and the remainder are of various races, in smaller numbers. The Mugs are the earliest inhabitants of the country, at least of the plains, of which we have any knowledge. The name of *Mugs*, as applied to inhabitants of this country, originated with foreigners, and I never found an Arracanese who could give any account of it. The people call themselves "*Rakaingthas*," that is, "sons of Arracan." They are evidently a part of the *Myonma* family, to which belong also the present inhabitants of Burmah, including the Shans, etc., and the Karens, Kyens, and other numerous hill tribes of Arracan. The traditions of all the branches of this family refer to "the far north" as the original seat of their ancestors; and the structure of their languages, together with the Mongolian cast of their physiognomy, confirms these traditions, and indicates the Mongolian origin of the family.

Most of the Burmese, probably, came into the country while it was a dependency of Ava, although many have immigrated since. The Mussulmans are supposed to be the descendants of Bengalee slaves, imported when the kings of Ava held Chittagong and Tippera. They have retained, for the most part, the language and customs of their forefathers; but have partially adopted the dress of the country. Within a few years past, many Bengalee Mussulmans have immigrated to Arracan, to get higher wages and better living than they could procure in Chittagong: these constitute the five thousand Bengalees mentioned in enumerating the population of the province. A part of the Mussulman population, one thousand or more, residing principally in Ramree, are the descendants of some people who came from Delhi in company with one of the Mogul princes, who, having failed in an attempt upon the throne, fled for refuge to the court of Arracan. They were his guard, and as their weapon was a bow, were called *Kamonthas*, or bowmen, which name their descendants still retain. They have adopted the language and dress of the Mugs, and a part of them have become Boodhists.

"The Kyens have a tradition that they are direct descendants of some

Burmese refugees, or of the remnants of an army that was lost in the mountains, when attempting to penetrate to the westward ;” and they are found in large numbers throughout the whole Yoma range, only a small portion of them being within British jurisdiction. They are evidently of the Myonma family, and it is probable that their forefathers left their original seat earlier than those of the Mugs.

The Tounginroos, who are also mountaineers, are found only in the northern part of the province. They are very slightly affected by the civilization around them, and are said to be revengeful and barbarous. They are descendants of people brought in former times from Tippera, and call themselves *Tripura*. Their language appears to be not at all allied to the Burmese.

The Kemees are hill-people, and appear much like Mugs, only in a ruder state. They give no account of their origin, but the traditions of the Mugs refer to them as already in the country when their ancestors entered it. They undoubtedly belong to the same great family of the human race of which the Mugs, the Burmese and other kindred people are also branches ; and their ancestors probably settled in the mountains of Arracan before its plains were inhabited.

The Karens are a part of the race of that name so widely spread throughout the Burmese empire.

A few hundred Hindoos and Munnipoorees are also found in Arracan, and a small number of Chinese, Shans, etc.

What the population of the kingdom was in its palmy days, we have no means of knowing ; but in many places, especially in the Akyab district, are traces of a far more numerous population than it now contains. “The ruins of the ancient temple of Mahâmuni, built entirely of stone,—the sites of former cities, shown by the remains of tanks and ruined pagodes,—and the extensive stone walls at the old capital, certainly tell of a more flourishing kingdom than what the British found it” (in 1825). It was then said to contain only one hundred thousand inhabitants.

Climate.

The year may be divided into two seasons, the wet and the dry ; but it is more usual to divide it into three, the rainy, the cold, and the hot seasons. The rains usually set in about the first of May, though the showers for a month after that are seldom severe, and are only occasional. During the months of June and July, especially the latter, it often rains for many days together, and at times literally pours down. The greatest fall during twenty-four hours, that I have measured, was about eight inches, but in one month, July 1841, it was ninety-five inches. In August and September the rains moderate, during the latter month very considerably ; and in October showers are few and gentle. There are occasionally very slight showers out of the months above named. The average annual fall of rain is about two hundred inches. The thermometer during the rainy season seldom varies much from 80° ; while the rains are breaking up in October, and during the first half of November, it rises three or four degrees. The latter part of November and the months of December and January, and a part of February, are delightfully cool, particularly in the morning and evening. On some of the coolest mornings the thermometer sinks below 50° ; but it usually ranges, at the coolest, between 50° and 60° ; during the day it rises to 80°, and frequently from four to six degrees higher. Early in February the heat begins to increase, and continues to do so until the rains fairly set in.

At this season of the year the thermometer often rises to 95°, and occasionally higher, especially during the month preceding the rains, and the average heat for that month is about 91°. At the same time nearly all vegetation perishes, and the whole country presents a desolate and saddening appearance. The thermometrical observations here recorded were made at Ramree, where refreshing breezes from the Bay of Bengal, springing up after noon and continuing most of the night, moderate the heat very considerably, as they do every where near the sea-shore; farther in the interior the heat is doubtless more intense.

A few words as to the health of the province have their most appropriate place in this connection. Changes of temperature are frequent and sudden; and as the natives are thinly clad, much exposed both to the sun and rain, poorly housed, and indulge freely in eating crude vegetables and other indigestible and unwholesome food, their health suffers not a little. The most prevalent diseases are fevers, remittent and intermittent, especially the latter, bowel affections of severe character, enlargement of the spleen, pulmonary diseases, small-pox, and, of late years, cholera of a fatal sort.

Agriculture, Commerce, Mechanic Arts, and Professions.

Nearly all the Mugs, and a considerable portion of the Burmese and Mussulmans, are engaged in agricultural pursuits. All the land in Arracan belongs to the East India Company; but cultivators procure as much as they wish at a fixed annual rent, and retain the land which they have once leased, as long as they cultivate it and regularly pay the stipulated rent to government. "The cultivated rice lands are divided into three classes, which pay at the rate of twelve, ten, and eight rupees per *doon*. One man, with a pair of buffaloes, will cultivate a doon of land with ease."* Buffaloes are used almost exclusively in cultivating the soil; they cost from forty to sixty rupees a pair; about ninety thousand are found in the whole country. Oxen, which cost from forty to fifty rupees a pair, are used in carts, of which there are one thousand in the province, and sometimes for ploughing, etc. The whole number of cows and oxen in Arracan is about eighteen thousand. The agricultural implements of the Mugs are of the rudest construction, and cost but a trifle: a cart costs but ten rupees, yet few farmers prize them enough to purchase one; a plough and drag, both entirely wood, cost but one rupee, which is also the price of a sickle; these, together with the *dah*, or knife, which every native has, are all the implements of agriculture, except a hoe about two inches wide and a sort of spade equally narrow, which are used in gardens and tobacco-fields, worth both together about one rupee.

The staple product of the province is rice, of which only one crop is raised in a year. The seed, which is sown broadcast, usually in the latter part of June, or in July, springs up in a few days, and rapidly arrives at maturity. The harvesting commences in October and continues through November and into December, the crop being ready for the sickle earlier in some parts of the province than in others. As soon as the harvest is gathered, the grain is threshed out by buffaloes or oxen, and the *dahn*, or paddy, either removed to the granary for home consumption, or taken to the numerous vessels, which are waiting to receive it, for exportation. What quantity of rice is annually raised in Arracan, I have had no means of accurately determining; but some idea of it may be form-

* The value of a rupee is about 45½ cents, and a *doon* is equal to 6¼ acres.

ed from the fact, that the value of rice exported from the Akyab district alone is nearly one million one hundred and fifty thousand rupees per annum. It should be noted here, however, that not more than eight or ten vessels load with rice in any other district.

When the rice crop is gathered in, those who cultivate tobacco prepare the ground for this plant, the alluvial flats near streams being selected for the purpose. The seed is usually sown in November, and as soon as the plants are eight or ten inches high, they are transplanted. In March the most forward leaves are cut, and in April or May those remaining are gathered, when the whole crop is cured and made fit for use in a short time. How much tobacco is raised in Arracan annually, I have not been able to ascertain; but as nearly every man, woman and child in the province smokes immoderately, the home consumption must be large; and several thousand pounds are exported, principally to Calcutta, where Arracan tobacco is highly prized.

Hemp is cultivated, but only for home use; which is rendered considerable by the demand for twine to make fish nets, and the quantity of cord and rope of different sizes required for boats, etc. The seed is sown in November or December, and the hemp is usually pulled in March. Small patches of ground, here and there, are devoted to sugar cane, indigo, cotton, red and black pepper, ginger, turmeric, etc., all of good quality except the cotton, which is coarse and short. Arrow root grows wild at Cheduba, as does the black pepper in the southern part of the province. A little wheat has been raised; and, it is believed, the soil is capable of yielding in great perfection all that can be expected in a moist and tropical climate. To gardening the natives pay but little attention; nothing can be raised of any value, except in the rains, without a great deal of care and labor, of which the people of Arracan are very sparing; beside that garden land is charged with an annual rent of sixteen rupees per doon. Pumpkins, squashes of different kinds, cucumbers, brinjals, a few melons, sweet potatoes, yams and onions, are the principal vegetables cultivated; the three last are raised only to a very limited extent. A few flowers are also raised, some of which are worn by the men in their ears, some by the women in their hair, and others are offered to the gods. The principal fruits to which the Mugs pay attention, are the mango, jack, guava, plantains of various kinds, papain, sweet lime, cocoa-nut, pine-apple, tamarind, and a few others not very abundant. Most of those named are of good quality, and in abundance in their seasons.

Commerce is carried on principally from the port of Akyab, where sometimes one or two hundred vessels are taking in their cargoes of rice, together. The whole number of arrivals and clearances in the course of a year has of late varied but little from seven hundred. The vessels are principally from the Madras coast, and vary in size from forty or fifty tons to two or three hundred.

The rice is all sold for cash, the only article brought by most of the vessels, though a few import ghee, cocoa-nut oil and mustard oil, cloth and sugar, beside some other articles of no great value, all which are sold to merchants in the town of Akyab, and by them retailed there, or sold to traders from other parts of the province. A few vessels take in cargoes of rice at Cheduba and other places in the Ramree district. Akyab, however, is, and must continue to be, the great mart for the trade of Arracan, especially in rice. This trade, it is believed, is capable of almost indefinite extension.

After rice, the most important article of commerce is salt, of which large quantities are manufactured on the islands near Kyouk Phyo, and on Ram-

ree. The annual consumption in the province is about eight million two hundred thousand pounds; and two or three times that quantity is exported to Chittagong on account of the East India Company, by whom this article is monopolized.

Vessels rarely visit Arracan, except those above mentioned as coming for rice and salt. A considerable trade is carried on with Bengal, by large native boats, and with Burmah, principally over land. The boats are manned by twenty, thirty, forty or more oarsmen, according to their size, and make only one trip a year; they sail when the wind is favorable, and at other times are propelled by the oar. The overland trade with Burmah is carried on through passes in the Yoma mountains, of which the principal one is at Aing, the merchandize being usually carried on the backs of bullocks; but when of little weight, by men. The carriers in this trade are principally Burmese and Shans.

The natives of Arracan own no vessels, I believe, and none of them are engaged in trade to a large amount. A somewhat extended traffic is carried on within the province, the centres of which are Akyab, Aing, Kyouk Plyoo, and Ramree; perhaps Sandoway also should be included, but I believe its trade is very inconsiderable. The whole stock of many of the petty shopmen is not worth ten rupees, and some, I presume, begin their business with a much smaller capital than that. A few individuals invest two or three thousand rupees in trade; and perhaps the average value of stock on hand at any one time among all the traders in Arracan is about fifty rupees. In the large towns are fish and vegetable markets.

The commerce of this province is evidently far less extensive and valuable than it might be, and speedily would be, were it prosecuted with skill and enterprise.

There are no manufactures, except that of coarse cotton cloths for home consumption. These are made in nearly every house, and constitute the chief clothing of the people. Mechanics and artizans of every sort are very scarce. A few blacksmiths, whose chief employment is to make and repair the dahs, or knives, owned in their respective neighborhoods; a few silversmiths employed chiefly in making the uncouth ornaments universally worn by women and children on their ancles and wrists, and occasionally in making idols; and a few carpenters and carvers, who make book-cases, ornamented with stick lac, colored glass and gold leaf, for the *kyoungs*, and carve idols to place upon them, are the principal artizans in the province. A small number are engaged in making the shoe or sandal, usually worn by the Burmese and Mugs; and a very few in manufacturing umbrellas of paper, coated with Burmese varnish, which are in general use among the natives. A few oil-mills of the simplest construction are found in the province, and three or four saw-pits. The natives generally understand how to make boats, with the necessary rigging, and almost every thing else required by their rude state of society, except the articles above mentioned, for which they are indebted to special artizans.

Astrologers and conjurers are numerous, and there is a sufficient number of musicians, actors, dancers, etc.

The professional men are doctors, lawyers and priests. Doctors require no license, nor is any fixed term of study, or certain amount of medical knowledge, requisite to commencing practice in the healing art. A few medical books, briefly mentioning the symptoms of different diseases, and giving prescriptions for them, are found in the country; and public sentiment demands that a person have some knowledge of these before declaring himself a doctor,

The principal medicines used are the roots, bark and seeds of different vegetables, which do not appear to be active or thorough in their operation either as cathartics or emetics, nor indeed for any other valuable purpose. Neither bleeding, nor any other surgical operation is ever performed.

It will be convenient to speak of the lawyers of the country in connection with what I have to say of its courts; and so of the priests, when its religions are considered.

(To be continued.)

PERSONAL DUTY TO THE HEATHEN:—

A WORD TO THE RISING MINISTRY, IN BEHALF OF MISSIONS;—

By a Missionary.

Numbers that have entered the gospel ministry in years past, appear to have given the subject of their personal duty to the heathen scarcely a moment's consideration. They have taken it for granted that the Head of the church had nothing for them to do among the unevangelized nations, but without doubt had designed them for some station at home. The primitive ministers evidently did not thus; and it is our solemn conviction that a large proportion of the rising ministry at the present day ought to go to heathen lands.

The last injunction of our Lord requires us to go. It is plain and authoritative, "GO YE." Look at the unequal distribution of the gospel ministry. In America there are 9000 gospel ministers, or one to every 2000 souls; while the 700,000,000 of perishing heathens have only 700 ministers of all denominations! Brethren, why should this inequality exist longer? Are you willing to bear your individual responsibility in this matter? If it is your duty to enter the field as a gospel minister, is it not your duty to go where you are *most needed*? Is it so much easier to preserve *these* feeble churches from idolatry, and to spread the gospel amid discouragements and opposition of every kind, as to warrant your standing aloof from the work? Our Lord informs us *the field is the world*; and shall we please him, if, gathering around the better supplied portions of the field, we neglect the more extensive and destitute portions, to which we are invited by the earnest entreaties of dying millions?

Perhaps you reply, the home interests would suffer by such a course. I am aware the wants of our own country are represented as though the men could not be spared;—but has not God always blessed the church in proportion as she has been disposed to lengthen her cords and strengthen her stakes? Does not the practice of the Apostles substantiate the same truth? Had they understood the great commission as many at the present time seem to understand it, would they have ever extended their labors beyond Palestine? Doubtless many important posts were vacant near to Jerusalem, but they were told to "go into all the world;" and they acted as though they understood the commission. Who will say that the interests of the church would have been better subserved by their remaining at home? or who can tell but that our American Zion would have been far more prosperous, had a greater proportion of her ministry gone to the perishing Gentiles? There is a withholding more than is

meet, which tendeth to poverty. The true gospel philosophy is, "Whoso scattereth, increaseth."

Again:—Are not many of you resting at ease on the subject from considerations like the following?—"I have had no particular impressions that it is my duty to become a missionary:" Or "They have not been sufficiently deep and abiding:" Or "I lack piety." Do you then take it as an established principle, that you must be guided to your field of labor by some peculiar impressions aside from, or which do not grow out of, a prayerful view of the gospel commission? If this is acknowledged, it becomes a legitimate inquiry whether you have such impressions that you ought to remain at home? Oh, no. That you ought to remain at home, is, I fear, too generally taken for granted. But can you tell on what principle of reason? As to want of piety, are not the fountains of grace accessible to all God's children, and is not He pleased to bestow, when we ask it for the promotion of his own dear cause? And as to want of ability, whoever has talents to be useful at home, can be useful abroad; so that, in ordinary circumstances, there is no excuse for not entering the foreign field, that will not equally apply to a station at home.

And now, dear brethren, while you freely admit that many more ought to go to the heathen than do go,—let me entreat you prayerfully to examine and settle at once the question of *your own* duty on the subject. I know that the frequent advice is, "Make no decision until your studies are completed." But as such a course vitally affects the dearest interests of the mission cause, I am compelled to dissent from it. Neither would I encourage in any one that sickly sensibility which would hurry him rashly forward to make resolutions which more mature judgment and cool reflection might lead him to set aside. But it is the duty of every candidate for the gospel ministry to examine prayerfully his duty to the heathen, and fully to decide the question as soon as possible. By a full decision I do not mean an unconditional determination. We are not at liberty to form such a decision. "If the Lord will, we shall live and do this or that." But the question should be thus far settled fully, that unless the special providence of God shall actually forbid, our life shall be sacred to the missionary cause. If the mind of a student is settled as to his future course, he can make a much more thorough and efficient preparation for his particular work. In order to the successful pursuit of any object, that object must be kept distinctly before the mind. With the candidate for missionary labor, this principle will hold true in its full extent. Who can tell the advantage it will be to him, to carry about daily in his reflections, and to his closet, the conviction, that he is eventually, if the Lord permit, to assume the responsibilities of a missionary of the cross?

Besides, there is very little hope that those individuals will ever go to the heathen, who defer their decision to the close of their studies. Some, it is true, have gone under such circumstances; but out of scores of instances that I now have in my mind, the number has been very small. Indeed, it can hardly be expected that at the time of graduating from a college or theological seminary an individual should, for the first time in his life, come to the conclusion to leave his native land. It is not the time favorable to an unbiassed decision. A thousand voices are calling and inviting his stay on every hand; and we may confidently expect that not one in a hundred who graduate undecided, will bless the heathen world with his labors.

You may hesitate to make an immediate decision, on the ground that you cannot tell what will be your circumstances at the close of study. But will

not your circumstances at that time depend very much on the course you pursue during the time of your study? The proposed decision contemplates the condition, "*if the Lord will;*" and is not this all the condition that is necessary? Have we not the world spread out before us, and is not the language of the commission imperative and plain? Is it not, then, your imperative duty to take an enlightened view of the subject without delay, and, when decided, labor to conform your circumstances to what duty has prescribed? I beg that you will not pass by this point without the most serious and prayerful consideration; for *just here* lies the secret cause of the failure of so many students who were early impressed in regard to their duty to the heathen. Without any fixed purpose or decision on the subject, they begin to enter into active service at home. Vacations are spent in laboring for destitute churches. Attachments between them and the churches are formed; and, finally, the course of study being finished, *can* it be his duty to become a missionary? His friends often cluster around him, and suggest that he is admirably qualified for a pastoral charge;—that enlightened and educated pastors are greatly needed to sustain the cause at home. Added to this, another difficulty presents itself. Having never been decided as to his future course, he has felt at liberty to make his private arrangements for life just as inclination dictates; and the companion whom he has chosen shrinks at the thought of a missionary life; or perhaps her health will not admit of her going abroad. Now he congratulates himself how wise was it to form no hasty decision! How true that I could not tell in what circumstances Providence would place me at the end of my studies! He fancies that the providence of God detains him from the field, while the *true* cause is, that he neglected to decide the question of duty, and to conform his personal arrangements thereto. Will eternity approve such a course? Will it ratify such a conclusion?

Dearly beloved brethren, be entreated to take this subject into serious and prayerful consideration. On whom is the desire of Israel, but on you? Who are to fill the ranks of falling missionaries, but you? Yes, to you is the honor given, of unfurling the banner of the cross, extending its bloodless victories, and beholding more wonderful displays of its magic power than have been witnessed since the times of the Apostles. Gird yourselves to the work. Understand the high ground you are to occupy, and the responsibilities you are called to sustain. Settle *at once* the question of your duty to the heathen, and whatever your hands find to do in this cause, do it with your might. May the Lord bless you, and keep you in the right way,—lift upon you the light of His countenance, and grant you peace.

PHILOS.

A WORLD BEFORE US.

The spectator who occupies the mountain-top, has a much more extensive and commanding prospect than he who dwells at its base. In like manner should the Christians of our day ascend into "the Mount of Vision," that they may survey the wide moral landscape, and take the dimensions of the whole mighty territory which they are summoned to invade and conquer. While remaining at a low point, we are apt to confine our aims and efforts within a narrow circle, and to think little of the far-spreading fields which distance and interposing heights shut out from our view. It is, therefore, necessary that we

should attain a loftier post of observation, whence our eye may range over a broader compass, and where we may enlarge our calculations in proportion to the enterprise to be achieved. Planting our feet on that bright eminence, let us throw our glance over the immense regions that lie beneath, stretching away in illimitable perspective. A *world* is before us, with all its peopled continents, its crowding millions, its darkness and woe. Upon the whole boundless expanse Guilt and Death, with raven wings, "sit brooding." Here, close at hand, we see our own favored country,—where the free word of God, proscribed or trammelled in all other lands, has found its refuge, and wrought its most signal results,—sinking into the gulf of degeneracy; menaced with the fearful domination of "the man of sin;" sapped and convulsed by giant vices; its rulers, its politicians, and its insane population, casting off the laws of Jehovah; while the church is at ease, her sentinels asleep, and the beacon-lights burning dimly on her towers. Yonder, we see Europe, the proud home of arts and civilization,—one half of it shrouded in the blackness of Papal night, and the other, a solitary kingdom excepted, covered with the huge corpse of a dead Protestantism, and its monstrous emanation, a baptized Infidelity. And even in that single nation where vital Christianity still lives, we witness a concerted and vigorous attempt to pollute or destroy it, and substitute, in its room, the exploded mummeries of a darker age. On this side, we behold Africa,—wronged, bleeding Africa,—sitting in the dust, and mantled with one wide pall of barbarism. We see her vast interior thronged with savage hordes, scarce raised above the level of the brute, and given up to the most degrading idolatry. We see the slave-ship hovering on her coasts; and hear the clanking of her fetters, the shrieks of her children, the shouts of rapine and violence, echoing along her plundered shores. And there, far in the dim and ancient East,—the hoary cradle of the world,—we look on the unnumbered myriads of Asia, plunged in heathenism, a prey to debasing passions, strangers to hope, and hurrying blindly into the abyss. Every where, we perceive the presence and the power of that relentless enemy of God and man, whose throne is on the high places of the earth, and whose trophies are murdered souls. We see Romanism deluding its countless votaries; Paganism enthralling two-thirds of our species; and the fell imposture of Mohammed blasting the fairest portions of the globe, and even lifting its foul crescent above the hallowed scenes which the Redeemer trod. We see governments, laws, society,—both in lands benighted and civilized,—constructed on principles alien to the gospel; and the spirit of ungodliness diffused through all ranks and classes of mankind; while the few, who cleave to the cause of truth and heaven, are, in comparison, but as the three bands of Gideon to the dense host of the Midianites, or as the lonely spots of verdure that gem an otherwise unbroken desert.

Such is the spectacle which, from the "high mountain," presents itself below and around us. The work which we are called to accomplish, is the moral renovation of this entire extent of sin and misery, its complete subjection to the authority of Christ, and its universal transformation into beauty and holiness. Not a corner of it is to be left unreclaimed; not a dark recess forgotten; not a remote isle of the sea unevangelized; not a wanderer of the wilderness unilluminated; not a solitary child of Adam unblessed with the tidings of peace and pardon. Over all, the loveliness and purity of Eden are again to return. Over all, Christ is to reign, and to reign through the instrumentality of his people. Here, then, let us stand, and devise our plans, and form our resolves, with a vigor and a scope commensurate with the greatness of the undertaking which devolves upon us. To this all-viewing height, let the whole church come up, and estimate the task to be performed, the evils to be removed, the obstacles to be encountered, and lay out her schemes of effort with an amplitude that shall embrace the world.

The real strength of the church has never yet been developed. Sluggish and supine, she is ignorant of her own power. She little dreams what mighty exertions are within the compass of her ability. A few efforts, feeble and uncertain as those of a sleeping man, she has, indeed, made; and a small band of missionaries, scantily sustained and slowly reinforced, has been despatched to heathen shores. But her contributions for this purpose have been only as a "drop in the bucket," to the overflowings of her abundance; and the men whom she has supplied are as nothing to that army of Christian heralds which she might and ought to have sent into all the earth. She has scarcely

begun to feel her true responsibility, or to be in earnest in fulfilling its momentous demands. Her desires are stunted and weak; her expectations vague and meagre. Her immense revenues lie unemployed, rusting in her coffers, or squandered in selfish gratifications, corrode her graces, and become a poison and a snare. Hence, the conversion of the world lingers, and generation after generation descends into hell; while the church is idly reposing on her arms, or making slight and puny demonstrations against the march of the destroyer. O, were she to go forth in her collected might, furnished with all her numberless instrumentalities, surrounded and aided by all her sons and daughters,—love for the world burning in every heart, prayer for the world ascending from every lip, bounty for the world dropping from every hand, the message of mercy to the world gushing from every tongue,—with what wide-reaching strength would her voice be lifted up, and how like the trumpet of the archangel would her summons ring through all the dreary abodes of unbelief and idolatry!

Fathers and brethren! in what position do we stand, with respect to this delightful, this imperative duty? As members of the great Christian family, no small share of the world's evangelization devolves on us. Are we devoting to it our time and property, our strength and soul, the whole active energy of our ransomed nature? Are we occupying that high ground of religious consistency and personal holiness, which will best fit us for its successful prosecution? Only so far as we thus live, are we meeting the solemn claims of our profession. If indifferent and unfaithful here, we are but cumberers in the vineyard of the Lord,—salt that has lost its savor,—fountains whose waters are poisoned, and send forth disease instead of health. O, let us awake to the glory of Christ, and to the wants of the millions of our fellow-beings, enveloped in the shadow of death, and plunging, even while I speak, by thousands, into eternal despair. To all these perishing multitudes we are required to carry the “good tidings” of a Savior. To this enterprise we are bound to consecrate every faculty and every endeavor, while life shall last. We may, indeed, pass to our final home ere the task be finished. But other hands will take it up, and conduct it forward to its completion. Be it ours to strive, that they may have nothing to do but to perfect what we have almost consummated, and to raise the shout of victory over the total destruction of a foe which we left routed and flying. We are urged, by every impressive and cogent motive, to arouse to action. Heaven, with its authoritative commands; earth, with its guilt and sorrows; and hell, with its quenchless fires, all invoke us to do what we can for the deliverance of our species. The predictions of Scripture, the developments of Providence, the aspects of the age, the success already granted to our incipient efforts, proclaim, with trumpet-tongue, that “the harvest of the earth is ripe;” and, from every surrounded point, there comes to us the thrilling mandate, “Thrust ye in the sickle, and reap,” strengthened by the glorious incentive, “He that reapeth receiveth wages, and gathereth fruit unto life eternal.”

Rev. G. B. Ide in Miss. Ent.

LENGTH OF LIFE OF PROTESTANT MISSIONARIES IN CHINA AND CHIN-INDIA.

An interesting communication from Dr. T. T. Devan of the (Baptist) Mission in China, written in the early part of the current year, furnishes several important data in regard to the ordinary length of missionary life, and specially *female* missionary life, east of Burmah. He says, “From the commencement of the evangelical missions to these countries up to the present day (Feb. 1847), twenty-six female missionaries have deceased. The average duration of their missionary life has been four years and four months.” Of eleven of this number the average age, he ascertained, was just thirty years. The number of *male* missionaries among the *Chinese*, who have died since 1807, he states, is thir-

teen; and their average term of service seven years and six months. Twenty-six male missionaries have been compelled to retire from the field, whose period of service averaged five years and four months. In this number are not included ten missionaries temporarily absent from various causes, a part of whom will, probably, rejoin their respective missions. Of the sixty-three missionaries in China,—thirty-nine men and twenty-four women,—the average period of missionary service to the above date, was, of males, five years and six months; and of females, three years and three months.* Of nearly one third of the twenty-six female missionaries who have died, the cause of decease was dysentery.

The mortality of missionaries in China, or, rather, the disproportionate mortality of female missionaries, has also been adverted to in a late communication from Dr. Macgowan, missionary at Ningpo. He says, Jan. 1847, "Since the treaty of Nankin, no less than ten female missionaries have fallen, besides four who were obliged to leave on account of prostrated health. During this time but one man has died, and he was a visiter, not a resident in China." The same subject, it is known to our readers, has been matter of discussion and remark in this country. Of the discouragements to a vigorous prosecution of the missionary enterprise, hardly one is more keenly felt, or is more paralyzing, than the premature shortening of the lives of missionary laborers. And the question is continually pressed upon us, Is this sacrifice of life inevitable? Are there no safeguards, expedients, alleviations, which will lengthen the term of missionary

* Dr. Devan gives the following table of missionaries, male and female, connected with the Missions to China, and resident, at the commencement of 1847.

<i>Shanghai.</i>	<i>Ningpo.</i>	<i>Amoy.</i>
aMedhurst and Mrs. M.	cMacgowan and Mrs. M.	aStronach and Mrs. S.
aLockhart " " L.	dWay " " W.	aMiss Stronach.
aMilne " " M.	dCulbertson " " C.	dPohlman.
fMcClatchie " McC.	dCole " " C.	Cumming.
eBoone " " B.	dLoomis " " L.	aStronach.
eSyle " " S.	gJarrom " " J.	dLloyd.
eMiss Morse.	dLowrie.	dBrown.
e " Jones.	dMcCarthy.	
	dQuarterman.	
	gHudson.	

<i>Fu Chau.</i>	<i>Canton and Macao.</i>	<i>Hongkong.</i>
bJohnson.	bBridgman and Mrs. B.	aCleland and Mrs. C.
	bBall " " B.	Mrs. Marshall.
	hClopton " " C.	aGillespie.
	hPearcy " " P.	cDean.
	dSpear " " S.	Macey.
	bPeet " " P.	cDevan.
	hRoberts.	
	bBonney.	Married men, 20
	bBridgman.	" women, 20
	dHapper.	Single " 4
	dFrench.	" men, 19
		Total, 63

a Missionaries of London Miss. Soc.

b " " A. B. C. For. Miss.

c " " A. Bap. Miss. Union.

d " " A. Presb. For. Miss. Soc.

e Missionaries of A. Epis. Board For. Miss.

f " " Eng. Church Miss. Soc.

g " " Eng. Gen. Bap. Board F. M.

h " " A. Southern Bap. Conv.

activity, and thereby remove the apprehension, prevalent with some, that missionary work in eastern countries must be little more than preparatory work, and then to die? With a view to a satisfactory solution of these and similar inquiries, we have compiled the table on the two following pages.

The subjoined table is of missionaries *invalided*, i. e. who have been compelled to retire from missionary service by ill health.

MISSIONARIES INVALIDED.

Name.	Place.	Cause.	Age at arrival.	Invalided after service of years.
Mrs. C. S. W. Webb	Burmah	Chronic dysentery		4
E. Kincaid	"	Liver complaint	23½	12
Mrs. B. M. Kincaid	"	"		10
Miss J. A. Lathrop	"	Affection of head	26	1
S. M. Osgood	"	Liver complaint	27	11
Mrs. S. M. W. Osgood	"	"	22	9
T. T. Devan	China	"	35	2

Three males, average term of service 8½ years.
 Four females, " " " 6 "

MISSIONARIES IN EMPLOY.

The missionaries now in connexion with the Missionary Union, including those temporarily absent and *excepting* all who have been sent only within the last year, are, in

	Yrs.	Mo.		Yrs.	Mo.
Burmah, 18 males, av. term of service	12	3	17 females, av. term of service	8	2
Siam, 3 " "	11		" " "	7	6
China, 2 " "	9		" " "	2	
Assam, 4 " "	12	4	" " "	12	4
Totals, 27 " "	11	10	24 " "	8	7

And hence, of the missionaries employed in Eastern Asia by the A. B. M. Union, with the limitations above given, the average term of service of thirty-nine men, *to this time*, has been nine years and eight months; and of forty-eight women, seven years and six months nearly. This general average, however, is valuable chiefly as shewing, by approximation, the *comparative* mortality of male and female missionaries. It must not be mistaken for the full term of missionary service, which can be ascertained, of course, only when *all* the missionaries embraced in the comparison shall have "entered into rest."

Can the ordinarily brief period of missionary service be lengthened? and by what means?

That the period may be lengthened, we cannot doubt; and among the appropriate means we note the following:—

1. More importance must be conceded, in the appointment of missionaries, to physical qualifications. Taken at the best, missionary work is hard work, and it puts to the proof the utmost capacity of endurance even of the most buoyant and sinewy. A sickly or loose-jointed frame, a temperament predisposed to indigenous diseases of southern or eastern climes, a bodily organization that does not put its possessor upon a full level with the healthier and firmer half of his countrymen around him, is ill prepared to encounter the toils, exposures and deprivations of missionary life. Exceptions there may have been, and may be; but oftener in semblance than in fact. Where one qualification

MISSIONARIES OF THE A. B. M. UNION, DECEASED, IN BURMAH, SIAM, CHINA, AND ASSAM.—(Continued.)

Name.	Place of decease.	Time.	Cause.	Length of service.	
				Age at arrival.	Years. Months.
SIAM.					
Mrs. M. C. Dean	Singapore, on way to S.	March, 1835	Childbed fever	26	
A. Reed	Bangkok	Aug. 1837	Dysentery	29	1
Mrs. E. G. Jones	"	March, 1838	Spasmodic cholera	28*	5
C. H. Slafter	"	April, 1841	Dysentery	28	2
Mrs. J. L. Jones	At sea, on return to U. S.	March, 1846	Liver complaint	26	4
Two males, average term of service 1 year and 10 months.					
Two females, " " 3 " 7 " not including Mrs. Dean.					
CHINA.					
Mrs. T. A. B. Dean	Hongkong	March, 1843	Confluent small-pox	19	5
Mrs. H. H. Shuck	"	Nov. 1844	Childbed	19	8
Mrs. L. H. Devan	Canton	Oct. 1846	Abdominal inflammation	26	2
Three females, average term of service 5 years.					
ASSAM.†					
Miss R. M. Bronson	Near Jaipur	Dec. 1840	Fever and dysentery	35?	8
Totals,—9 males, average term of service 3 years and 10 months, nearly.					
20 females, " " 6 " 5 " "					

*First two years in Burmah.

†Not including J. Thomas, killed by the fall of a tree, July 1837, on his way to Assam.

seems to be wanting, it may have been more than compensated in the abundant bestowal of another; or there may have existed unseen a recuperative energy, that only waited for its occasion to be developed. Where physical adaptation is not consulted and does not on the whole exist, the deficiency quickly betrays itself. Of the thirty-six missionaries above enumerated, who have deceased, or have retired from the service in consequence of ill health, four at least, probably more, were incompetent at the outset in bodily organization; and their period of continuance in the foreign field averaged but two and a third years.

2. Missionaries, on entering into their work and consecutively, must maintain a stricter regard to the laws of life and health, and especially in their application to the peculiarities of climate, food, and occupation in eastern countries. These laws, in too many instances, have been greatly outraged, through ignorance, or inconsiderateness, or an over-wrought zeal. In the earlier periods of our missionary history, the principal cause of transgression followed by its penalty of death, was the former among the three. In later times the preëminence, we fear, must be assigned to one of the latter. Missionaries, more than one or two, have not been invariably careful to abide by the principles taught them by their own or others' observation or experience, nor given due heed to the seasonable admonitions of their brethren. They have apparently acted for the time as if exempt from the ordinary operation of natural laws,—as if “a man can take fire in his bosom and not be burned.” Of five deceased missionaries, male and female, whose average term of service scarcely exceeded two years, we have to lament as the immediate occasion of death, so far as human observation can go, the inconsiderateness or the misdirecting zeal of the missionary.

3. The longevity of missionaries would be promoted by a speedier and, if need be, repeated resort to approved remedies, both for the removal of disease and to re-invigorate an enfeebled or wearied frame. The constitution that braves a direct assault, may be gradually undermined by the stealthy approaches of an adversary that never slumbers. These precautionary measures, or remedies, are well known. In repeated instances they have been put to the test, and their index has pointed as surely to added years as the shadow on the dial of Ahaz. Others, in neglect of prompt appliances, have died. To this class we must assign six female missionaries. Their average period of service exceeded ten years;—with seasonable precautions might it not have been made twenty?

4. We will suggest as a fourth means of prolonging the lives of missionaries, a more considerate and consistent *manifestation* of Christ-like sympathy on the part of Christians at home towards their brethren and sisters, “examples of suffering affliction,” in heathen lands. There is sympathy undissembled, deep, far-spread through the members of Christ's body in behalf of missionaries abroad; but its developments are not always accordant in time or measure with the demands justly made upon it. And hence an impression has been extensively made, we regret to say has been extensively received by missionaries, that Christian sympathy is less prevalent and less cherished than it assuredly is. And hence, too, missionaries have been subjected to a double evil—the withholding of succors which a prompt, effective sympathy would have seasonably administered, and at the same time a voluntary foregoing of suitable restoratives within their own power rather than expose themselves or the missionary cause to unthinking reproach. We cannot attempt here to

enumerate the ways in which this sympathy ought to show itself. They are as multiplied as the occasions that call for it. We instance two or three *classes* of ways.

1. Facilitating, in case of approaching disease, a timely use of the right preventives and remedies. There needs to be a correct public sentiment, manifested, both as to the means of health and the time for their application. And the missionary who knows when and how to use these means, ought also to know that his brethren and fellow-laborers at home will approve his so using them. He ought to know, in regard to his habitation, his food and clothing, his labors and his relaxations from labor, his journeyings by land or water, and all the domestic and social arrangements which he and his missionary associates have ascertained by personal experiment to be promotive of life, health and Christian cheerfulness, that he will not be exposed to uncharitable and censorious prejudgments from his professed coadjutors; that he has to do with an enlightened, confiding and generous community, as well as vigilant; and that, if some of evil minds should start up to accuse our brethren, there are more who stand ready to vindicate and approve them.* There ought to be, especially, in regard to revisiting one's native country for sanitary purposes, a fuller manifestation of acquiescence and approval on the part of us who stay at home. Missionaries must *not be allowed* to infer that before their withdrawal from labor, to recruit their health, will command their brethren's approval, they must wait till so enfeebled as to make withdrawal unavailing. It ought to be *expected* by us, that six, eight, and ten years of exposure and labor in a torrid clime *will* make inroads upon even a hale constitution, that shall need to be repaired by a temporary sojourn in a more temperate zone.

2. Allowing missionaries, in matters strictly personal, to use secure from annoying interferences the same freedom of thought and action which we claim for ourselves. Thus in respect to the disposition which missionaries make of their children, a subject inwrought with difficulties and gathering around it some of the heaviest trials of missionary life, it is ours not to dictate but to second; to follow, not to lead. In all that pertains to the preservation of life and the training of missionaries' children, the parent is constituted both

* Dr Macgowan in the letter from which we quoted at the beginning of this article, accounting for the disproportionate mortality of female missionaries, makes the following remarks:—

“ Friends of missions at home *expect too much* of female missionaries. There are very few whose days are not shortened by a residence in the Tropics; and of all people Americans generally suffer the most, and females always more than males. Now it should be known, that if a female missionary on a foreign and uncongenial soil discharges faithfully the duties of wife and mother, she has toils and cares which the most robust cannot sustain without gradually impairing the powers of her system; and if she ministers to the comforts of her husband, assists him in his labors, soothes his cares, sympathizes in his disappointments, and presents both by precept and example to the heathen what a Christian household ought to be, she is no less useful than her husband, and will be to him as his right hand. Unhappily more is expected of feeble woman, and in the fulness of her devoted heart more is attempted. I will add another circumstance unfavorable to health; it is the practice, now happily becoming less common, of placing a single family at a solitary station, so that if a change of air is required, it cannot be obtained without forsaking the work, and is therefore generally deferred until it is too late. Perhaps the greater longevity of Romish missionaries arises from their frequent changes of locality. It should be further stated, that the wives of others than missionaries are very far from suffering in the same proportion as they do.”

by nature and providence the responsible judge. But of this we have remarked in another place. (Mag. for March, p. 74.)

3. Transmitting more promptly and liberally the supplies that are needed for the vigorous prosecution of their work, and especially supplies of *men*. This, of all manifestations of Christian sympathy, is the most welcome to the missionary, and the most effective. And this is the direct and surest means to lessen the average mortality of missionary laborers. Send them helpers, and you minister to their life and health, not less than to their usefulness and joy.

American Baptist Missionary Union.

ASSAM.—Letter of Mr. Bronson.

New instances of conversion—Religious services.

It appears from the following letter of Mr. Bronson, of May 30, that the remarkable work of grace, commenced in the Orphan Institution last year, had been continued up to that date.

The duties of another day are over, and I feel it a pleasure to devote a few moments in telling you of God's goodness to us his unworthy servants in this distant land. By former letters you will have learned of the precious revival we had in our school last January. You will be rejoiced to hear that the children who were baptized, appear to be steadfast and growing in grace and in the knowledge of our Lord and Savior. Several seem never to have lost their first love. Prayer is their favored employment, and the bible their best companion; and I cannot doubt that the Lord is hearing prayer, and raising them up to labor in his vineyard. Could you and all the friends of missions in America be present to follow us through the duties of *one* day, and especially could you hear these lambs, so lately dark and ignorant heathen, telling of the preciousness of the Savior, and most earnestly and affectionately appealing to their school mates and fellow-countrymen—to receive the messages of salvation, I am sure you would all feel encouraged to labor and pray for us. But I took my pen to inform you that the Holy Spirit seems still to be in the midst of us; and others are inquiring the way

of salvation. Saturday evenings we usually spend in prayer and familiar conversation, when each one relates freely the exercises of his mind during the week; faults of the week are pointed out and confessed, their forgiveness implored, and strength besought to begin the new week aright. These seasons are frequently very solemn—and last Saturday evening was such a season. The converts seemed greatly awakened, and two others arose and confessed their sinfulness, and determination to flee from the city of destruction. In our daily season of evening worship, frequently every one wishes to speak or pray, or both;—and their humble, fervent petitions for more love, faith, knowledge of God's word, and the conversion of their countrymen, often fill my heart with inexpressible joy. I often say to myself, is it possible that these can be the ignorant little heathen children, that Christian charity enabled us so lately to rescue from vice and degradation? I hope that three and perhaps four more of them have experienced the regenerating grace of God. They certainly are changed in almost every respect; and the story of Calvary always seems to interest and affect them.

My Sabbaths are spent as follows:—from eight to nine in the morning, worship with the children and servants, who quite fill our little place of meeting; then breakfast:—from eleven to one P. M., English worship, attended by several of the residents, ourselves, and the first English class of the orphan children;—dinner, after which a congregation of some thirty or

more beggars and poor people, who listen to the word for an hour; and then each receives a small pittance for their temporal relief, obtained from a small contribution for that purpose. By this arrangement they never trouble me with single applications during the week, and the time consumed in teaching one benefits all. The Savior says, "The poor ye have always with you," and with Him the cry of distress was never unheeded. Five, P. M., is our stated hour for native worship at the school-house; at which we have not less than forty and often seventy and eighty hearers. Then comes our Sunday school and bible class, which occupies the whole of the evening, and is to Mrs. Bronson and myself one of the most agreeable and I hope usefully spent parts of the day.

School arrangements for the week—Strength overtaken.

My time during the week is spent as follows:—From six to eight in the morning the children labor; to which I must necessarily pay some attention. At eight we breakfast, and they bathe and take their morning meal. At ten o'clock the boys and girls all meet at the bungalow for morning prayers. All who can, read in turn a verse, the whole is explained, and the exercise is closed with a hymn and prayer, all in Assamese. They then divide; the girls enter their school under Mrs. Bronson's general supervision, and the boys under me. Here they remain, except with a short intermission at noon, until four, P. M.; and the evening is spent in reading the Scriptures and prayer, and hearing and answering the hundreds of questions that their lessons suggest to their minds. At these seasons I encourage them to throw off restraint and inquire freely. Some of our evenings have been spent in learning to sing,—which they have made considerable progress in; and their voices may be very frequently heard when out of school, tuning their hymns of praise.

I have found that increasing heathen teachers, and allowing heathen children to mingle in the school with our children, is a great injury to them. And I consider it my duty to cut them off from heathen influence, while young, in every way possible, until the truth has found some permanent lodgement in their minds, and they are fully settled as to the excellency of the

Christian religion; and until they have learned to despise the habits of lying, stealing, and using improper language, every where prevalent among the heathen. I have therefore the whole care of the school from ten to four daily. I allow the servants to have no familiarity with them. They never go to the bazaar or off from the mission premises without a safe and trustworthy attendant; nor out of their rooms after ten o'clock in the evening. I was obliged even to dismiss Peter, my Christian assistant, from his disinclination to conform to my wishes in these respects; since which there has been a marked improvement in the children. Half-way measures effect little or no good for the heathen. With them line upon line, precept upon precept—a kind but firm hand—is necessary. This is what makes missionary labor so harassing and fatiguing. Our work is not merely to labor a few hours daily and then throw off all care and responsibility;—but it is every hour and every moment, day and night too, that we have to watch and labor; and where the whole work falls on one individual, there is scarcely an hour left for rest or relaxation; and all correspondence, journals, daily accounts, &c., must be done after the labors of the day are over, and while nature requires rest. I make not these remarks in a complaining way, but merely that you will remember us in your prayers, and not pass us by when next you despatch missionaries to this eastern world. Almost every night Mrs. Bronson and myself sit down after the duties of the day, feeling that we have taxed our strength to the utmost, and still left undone much that ought to have been done. We are struggling to maintain our ground until assistance arrives. It is a source of inexpressible grief to me, to see Mrs. Bronson's health continuing so feeble, and increasingly so, without the possibility of relaxation, or taking means for its improvement. Our waiting eyes are unto the Lord for help. We long to be able to do more for the villages around us, but at present I do not conceive it duty to begin more than can be followed up thoroughly. I have been lately inclined to believe that here lies one error in missionary labor, at least in my own case—attempting to do more than can be efficiently and perseveringly attended to; and thereby every thing in hand suf-

fers. That will be one of the happiest days of our lives, when we can grasp the hands of fellow-laborers.

June 2, 1847.—I had just written the above when your welcome letter of Feb. 27th came to hand. Please accept our best thanks for the same. It has been a source of great pleasure and encouragement to us. Of course, we feel disappointed that your hopes have not yet been realized in obtaining a good man for us. But "Hope on, hope ever," is our motto. Our wants are as fully before the Board as they can be, and I know that you will do all you can, consistently with other claims, to send us help. I have every confidence in the Board in this respect. When you do send, let it be a man well acquainted with the sciences, who has a love for teaching, and a tact in interesting the youthful mind; one who will not shrink from the monotony of a daily round of systematic duties, a man of discretion and humility,—who can sacrifice private interests to the general good, and with whom *the desire of pleasing God is a prevailing passion*; whose greatest reward is the luxury of doing good, and the final approbation of the Master.

Letter of Mr. Barker.

The letter from which we make the following extracts, was dated at Gowahatti, March 30.

Further additions to the church.

On our last Lord's day, the 21st of this month, two more were baptized and added to this church. One of these was the school girl of Mrs. Barker's, mentioned in my last to you, who was disposed to become a Christian, and for which she was threatened, sometimes punished, and kept from school and worship by her father. He had made use of all the means in his power to turn her away from the faith, but a greater than he appears to have had a purpose to accomplish in what was transpiring. She came to our house about a month since, or rather ran away from her father's house, and, as she had been accustomed to do every favorable opportunity for the previous fortnight, was present at worship. On this day she formed the resolution, because she was not allowed the liberty to worship God as she thought she ought to worship, not to

return to her parents any more. When this became known, her father immediately sent for her; and after sending the second time, came himself. We felt a great deal of solicitude how the matter would terminate; and particularly so as he was known to be a man subject to violent passion, and had "killed his man." He tried at first to prevail on his child to return by kindness, promises and other persuasives. Finding all these unavailing, he attempted to operate on her fears. But she remained firm. She was evidently afraid to trust herself again in his hands, even though he promised to let her come back to us in the morning, after she had eaten once more with him. She had not forgotten the repeated beatings she had already received, and his threats to kill himself if she became a Christian. Finding he could not prevail on her to go with him, he turned to me, and said, if I would give him a few rupees "to make his mind well," he would leave the child, and allow her to remain with us and embrace Christianity if she chose. I immediately accepted his offer; my pundit was called, and an agreement written and the transfer formally made before he had opportunity to change his mind. She immediately broke caste. The next morning but one the father again came, and related a distressing dream which he had had about parting with his daughter; wished to give back the present, and have her go home again, &c. This not being complied with, he went away, and his mind from this time seems gradually to have become reconciled to the arrangement. After the excitement was in some measure subsided and she had been with us nearly two months, she was received by the church, and was baptized as above stated. The case of this girl is one of great interest. She has just arrived at womanhood. Great exertions have been made to keep her in the errors of Hinduism, and she thus far appears like a "brand plucked from the burning." May she be "kept by the power of God through faith unto salvation ready to be revealed in the last time." On the memorable night when she fled to us for protection, two of her sisters who had been instructed in the same school stood by, weeping, and desiring her to return. A younger brother in the mission-school and two brothers-in-law and a number of other witnesses stood around at the time of baptism, to witness the solemn trans-

action. "One shall be taken and another left."

The other candidate was a young man of the Kacharree race, about whom I believe I also spoke in my last. He had for several months been a school boy; resided in the compound, and in the same house with the first Kacharree convert mentioned before. His residence with the latter, I have no doubt, has been a great blessing to him. He thus far appears remarkably well, and we hope he may be found among the elect of God, when the harvest of the world shall be gathered in.

We are still keeping in operation the use of the means appointed of God for the conversion of souls and the extension of the Redeemer's kingdom. We have native worship morning and evening, on Lord's-days two exercises in English and one in Assamese, and one on Thursday evening in English and Assamese. We do what we do in great weakness and accompanied with great imperfection, and we think that what God has done for us may be in answer to the prayers of others rather than our own. Our faith is little, and we are "fools and slow of heart to believe all that Moses and the prophets have written" concerning Christ and the prosperity of his kingdom; nevertheless, we hope the Lord will think upon us and help us.

New Mission in Assam projected.

Capt. Gordon, one of our best friends and most liberal supporters, has withdrawn his subscription from the Now-gong Orphan school, and I do not know that he will not from our schools also; but this is to establish a mission at Tezpare, which will make a large demand on his means. German missionaries are to be employed, and the great object of it is the conversion of the Blutias, the hill tribes north of Jaipur. He has, I believe, the promise of the support of one without, if he will secure the support of the second within, Assam. He has already obtained subscriptions amounting to 180 rs. per month, and donations to the amount of 1000 rs. for a church at Tezpare. The missionaries are expected next November.

At a later date Mr. Barker adds the following:—

The cholera has raged in Assam since last December, and great num-

bers have been swept off by it. Only one European has died of it in Gowabatti. Two civil officers have recently died of other diseases. We yesterday received the sad news of the death of our magistrate, who died at Decca on the 2d. Young, active and healthful, he left this place for a two months absence only; but in an hour when he looked not for it, the angel of death bade him depart, and he has obeyed the summons.

Capt. Gordon has now sent us his and Mrs. G.'s subscription, and says,— "Our interest in your labors is in no wise decreased." He also says, "I have received copies of your Mission report for 1846, which I will circulate as wide as possible. It is very encouraging, having nearly one thousand children under religious instruction," &c. Capt. F. told me he should close his subscription with the past year, but he still continues it. The hearts of men are indeed in the Lord's hands—and if our eyes were opened we should doubtless see wonders, like the young men with the prophet.

Extract from a Letter of Mr. Brown.

Mr. Brown writes May 28, after expressing his earnest desire for a fellow-laborer to assist in preaching, and especially in translating the Old Testament, which, excepting a few disconnected passages, has not been begun:—

Things look encouraging around us. There are several hopeful cases of inquiry, and we hope to witness some baptisms ere the close of the year. Montan, the native convert who, you will recollect, was baptized soon after we came to Sibagar, and was excluded for bad conduct, has returned, and desires to be restored. His case is under consideration. We have heard favorable reports of his conduct and zeal in behalf of Christianity, from the people of the district where he has been living during the past year.

A native gardener, who has been living with me for several years, and who has heard a good deal of religious truth, in a late severe sickness confessed himself to have been long a secret worshipper of Christ, and now professes his desire to be an open disciple. We hope he may prove sincere.

The wife of Kolibor, one of our converts, also appears well.

News has just reached us of the death of Peter, br. Bronson's native

assistant, who was discharged from the service of the mission some time since. He died of fever soon after his arrival in Bengal.

Miscellany.

THE SECT OF TAOU.

The sect called the Taou sze, or Doctors of Reason, is now a very insignificant one, and so utterly degenerated from the doctrines of their founder, that a description of them as given in their ancient books, would not agree with their present character. Their temples are comparatively few in number, and their priests differ from the Buddhists principally in not shaving off all their hair. They suffer the hair on the back of their head to grow, and fasten it up in a knot. Their clothes are different from those of the common people, and their robes are not so long as those worn by the Buddhist priests.

This sect derives its origin from Laou-keun, a philosopher who flourished while Confucius was yet young. Many strange and ridiculous stories are told respecting him. Some say that his mother bore him for eighty years in her womb, so that when he was born he was an old man with white hair, from which circumstance the name by which he is commonly known, *Laou tsze*, "an old boy," is derived. Others say that he lived for several centuries; and others again, that he visited the earth a number of times to propagate his doctrines. It is pretty certain that in the time of Confucius he was well known and much esteemed for uprightness and probity. On one occasion Confucius, being in the country where he lived, paid him a visit. Laou-tsze received him very politely, and among other things said, "The wealthy merchant does not hawk his goods about like a common pedlar, but stores them in his warehouses, and you would scarcely know that he is a rich man. So the man of eminent virtue does not proclaim his own praise abroad, but walks forth humbly as though unconscious of possessing any merit." Confucius thought there was so much wisdom in this remark, that when he went out, he said to his disciples, "I understand how a bird flies, or a fish swims, or a beast walks, but I cannot comprehend the movements of the dragon that mounts the clouds and ascends to heaven: so the

wisdom of Laou-tsze fills me with amazement, for he is like the dragon in its upward course." When Confucius was about to return to his own country, Laou-tsze sent him the following message: "I have heard that rich men present jewels to their friends, but men of the highest virtue give them good words. Now my words to you are these: 'Acute men who are fond of spying out the defects of others, are in danger of losing their own lives, for people do not like to be harshly spoken of; and men of great intellectual power, in speaking evil of others, expose themselves to great danger.'" Confucius receiving the message, bowed and said, "I respectfully receive this instruction."

Laou-tsze was the author of the *Taou-tehking*, or "Classic of Reason and Virtue," a book much admired by the Chinese, but very little known or studied by those who now profess to be his followers. It is said to contain five thousand words. The character of this man is thus summed up in one of the Chinese books: "He did not seek after fame, nor blazon abroad his virtue, and considered purity, retirement and inaction to be the most desirable of all things."

Those who call themselves Doctors of Reason, or followers of Laou-tsze, have very little in common with their master, and in one of their largest temples his image is placed in a bare unfurnished room, with no particular marks of veneration or respect. There was a time during the Tang dynasty when this sect possessed a good deal of influence, but commonly they have been what they are now, little better than so many jugglers and mountebanks, and the most of them would find it difficult to give any account of their principles or doctrines. In the Chinese novels and historical books, they are commonly spoken of as practising magical arts and enchantments: but I have never been able to get any satisfactory account of their system of faith, if indeed they have any. On this account, and the insignificance of the sect generally, it is not worth while to trouble you with many details of what no-

body understands, and which exerts no perceptible influence on the people. The Chinese make but little distinction between the Taou and Buddhist temples, and flock to the one as freely as to the other, and even the officers of government, and the literary men, who, if they were consistent and strict in the principles of Confucianism, would never go near them, make no scruple of going to the Taou temple to offer sacrifices.

W. M. L.

in Pres. Miss. Chron.

FAIR AT ALLAHABAD.

Decrease in attendance.

Every twelfth year there is usually a larger assemblage of people here than on other years; and as this is the year, we were expecting a very much larger Mela than we have had two or three years past; but we were agreeably disappointed—this Mela really seems to be going out of fashion—bathing at this “king of junctions” seems to be less esteemed than formerly. When I first came to this place the assemblage of people was very great—I well remember being almost crushed in the press a very little way from our preaching place; and four or five years ago it was no uncommon thing to be obliged to get out of one’s buggy two or three hundred yards from the embankment on which we pitch our tents, because the crowd of people was so great that it was next to impossible to get on. But there has been a regular and great falling off ever since. It is amusing to hear the excuses given for this, at different times, by the Pryagwals [the Brahmans who attend as priests at the junction]. One year it was the Gwalior war; another year it was said that the pilgrims from the north and east had suffered so much from cholera the previous year, that all the people in those parts were frightened, and kept away; and last year it was the Punjabi war that made the Mela so contemptible;—what they will say now, I cannot guess.

To what is this decrease in the attendance to be attributed? It would be flattering ourselves beyond measure to believe that our preaching here has been the sole cause. But I believe this decrease is to be attributed to the efforts that are being made to enlighten the country. I take it to be an indication that the preaching here, at Hurdwar, and other great Melas, at the several mission-stations, and in preaching towns—together with the distribution of books, has not been without effect. I shall labor with more courage—shall give

out books more hopefully, as long as I am permitted to remain in India, on account of what I have seen and heard this year. Last year we could not say confidently that the Sikh war did not occasion the thin attendance; and the natives told us not to exult yet, but to wait and see the *Kumb Mela*. We have seen it—and it is not near the average of common years, at least five or six seasons ago.

Still let no one suppose that this fair was a trifling matter. It was far otherwise. I went to the summit of the embankment at the eastern angle of the fort, which commands a good view of all the Mela ground, and looked over it. The junction this year is far below the fort, between which and the Ganges is a tract of land measuring, I should think, about a half a mile (more rather than less) by a mile and a half; and this tract, usually destitute of all signs of human habitations, had been covered by a great temporary city, made of grass huts, shops of grass or cloth, tents, faqirs’ enclosures, &c.; and circulating through its dusty lanes and avenues a multitude of people, greater than are ever seen together in America on any occasion whatever. There was no lack of people to speak to, nor of work to be done.

The people were, as usual, from all parts of northern and western India; and our books are gone with them to their far distant homes. And they will no doubt go home and talk about what they have heard, and think of it, and thus become prepared in some degree for the time when the light shall be brought nearer to them, and when God, in answer to the prayers of his people, shall pour out his Spirit.

A swinging faqir—Sunyasis.

Close to our principal tent was a tree, on which a swinging faqir was exhibiting himself. Every day he swung more or less—sometimes standing, at other times head downwards with a slow fire of coudung burning under his nose. He had two ropes tied on a limb at some distance from the trunk of the tree; and at the lower ends loops for the feet, wound with red cloth. Sometimes he stood in the loops, and held the ropes with one hand; and sometimes slipping his feet through the loops hung by the ancles. He kept up the swinging motion by pulling at a small cord tied to a limb near the body of the tree. This man did not seem stupified, as one would suppose he must be by swinging with his head downwards. We preached the gospel to him, but he would not regard it. On one occasion a faqir of his own sect went with us to him, and ordered him

to come down, and told him that it was shameful to be making such an ostentatious display of his devotion; that if he wished to make *tapasiya* he ought to go to the wilderness. They had a long wrangle between themselves. We tried to teach both, but with small success. The swinger told us that he was doing this to obtain sanctification of heart, and assured us that it was a very successful contrivance.

I was witness to a very singular scene one day at the commencement of this Mela. I went down to make arrangements for pitching the tent, and having gone down to look at the bazaar below the embankment, returned; when I found all the Sunyasis collecting on the top of the embankment. Some Hindu in the city had invited all the sect to dinner, and they were gathering to set out. They had several long native bugles blowing signals, and I noticed besides a great many other instruments—amongst them an English serpent. Silver sticks were carried in front of the crowd, as before native princes. They had a very wild, and even frightful appearance. Some were totally naked; some were dressed in about six square inches of cloth (in a narrow strip) and a string; most of their heads were bare, with the hair long, clotted, tangled and sunburnt; one I noticed with long hair turned backward and plastered down all over his head tight with light colored clay; some had caps of every imaginable shape, some covered with brass knobs, brass plates and peacock's feathers; some had, instead of clothes, light clay rubbed all over their bodies; others only marks of the same clay on the body and face; some few were well-dressed. This shocking crowd kept increasing for about a quarter of an hour, and then moved off towards the city. I did not count them; but I have often seen regiments of soldiers consisting of one thousand men each, marching and manœuvring, and noticed the space of ground they occupied: and I fully believe that these men occupied closely ground more than sufficient to contain two full regiments marching in close order: from this I judge that there were at least two thousand of them. I could not help thinking what a delightful dinner party the city Hindu had chosen to entertain. While amongst them I spoke about Christ, and they listened better and were more mild than I expected. There were several boys amongst these people, and I affectionately invited them to come away with me and learn a better way; but I have often noticed that boys attached to these sects show a more hardened effrontery than the men.

Several times it has happened, that when

we were disputing with a Hindu, some man of another sect would take our part, and maintain some part of the truth with great zeal and ability. The common Brahmans and the Kabirpanthis often contradicted each other; and one day one of the latter sect took up an argument, and conducted it with such ability,—so completely prostrated his adversary,—advocated so much of truth about the nature of God and the nature of sin,—that we were astonished; and could not help thinking that this man was “not far from the kingdom of God;” but, alas! he was as much spoiled by “philosophy falsely so called” as any of them, only in a different way. We have reason to believe that some impression was made upon many minds. I noticed one old man several days in succession, sitting and listening attentively. I asked him what he thought of what he had heard; but he denied being convinced. Still, he evidently was much interested, and perhaps will not settle down into the same state of mind in which he was before. Another came to me, and asked me where my house was; and said he would come and see me, and inquire further concerning the doctrine he had heard. He said he resided but twenty miles from here, and was often in on business. I shall hope to see him again.

The seed of sin.

One day, when I was about to go home, a man came forward and begged I would stay a little while, and answer a question. He addressed me much as follows: “I know that every man is a sinner: I am so: I have tried every way that the Pundits could tell me—I have tried every thing that the Shasters recommend—in order to get rid of my sin. I was very early taught that taking the name of Ram repeatedly would destroy my sins; and I began to use that name: day and night I kept muttering Ram! Ram! Ram! and I was told by my spiritual guide that as often as I pronounced that name, so often my sins were by its power cut away from me. But when I asked how this could be true, when I found myself still so sinful, they told me that perhaps I had better try Krishen. So I called upon his name, but still remained sinful. I knew that I was sinful; I felt it in my heart. Then they told me to make offerings, first to this god, then to that; but after doing all, I still found myself sinful. Then they set me on austerities: I tried them, and soon left them off: for I found myself more sinful than ever. Then they recommended pilgrimages, and I have made three long ones, each of which I was assured had

taken away all my sins; but still I was sinful. Last of all I was sent here to bathe, and told that this ceremony is of such power that compliance with it will take away the sins of eight births. I have bathed and complied with all requisitions, but I am sinful still—I feel it in my heart. Now, I have just asked a learned Pundit why this is so; and he tells me that beyond all doubt all my sins are pardoned, but that *the seed of sin remains in the heart*. I said, tell me something that will destroy that seed or keep down the awful growth of sin that arises from it. He told me, there is no such thing! As long as the soul is connected with matter the seed of sin will remain in it! Now I have heard you—I have heard that those who really regard the Christian religion become good men, pure from lying, cheating, the dominion of evil desire, and the like. Indeed, it is manifest that a good Englishman is better than the best of Hindus; and as for the comparisons of one with the other, your people are immeasurably better than we are. Tell me, is there any place to which you go, or any ceremony with which you comply, or any austerity which you practise, or any particular mode of worship which you adopt, or any name which you repeat, that has the power to kill the seed of sin in the heart?" The poor man looked very anxious. I had listened to him in entire silence; his statement of his experience was so clear; he seemed to have such an uncommonly correct notion of the "plague of his heart"—that I was unwilling to interrupt him. When he was done, I told him that we obtain neither righteousness nor sanctification in any of the ways he had mentioned; that the sinfulness of our heart does not depend upon our connection with matter, nor can any thing within our power to do remove it; but the grace of God is freely given to all those who believe in and truly follow the Lord Jesus Christ, to enable them truly to repent of, and forsake their sins; that the seed of sin remains in pious Christians, but that its power is manifestly broken, and day by day grows less and less. I then entreated him to examine Christianity; and told him he would find all that he had been so anxiously seeking, only perhaps in a different form and way from what he had expected. He promised me that he would examine; told me his name and residence; promised that he would see me again; and, as he lives but thirty-six miles from here, I hope he will.

J. W.

in *For. Miss. Chron.*

IDOLATROUS FESTIVAL.

A missionary of the Wesleyan Missionary Society writes from Mysore, India, March, 1847:—

The annual festival of the Goobee Appa has just now closed. The people flocked in from all the towns within many miles, to participate in the festivity of the occasion. Approaching the town from all directions was to be seen the little infant in the arms of its elder sister, both seated on a bullock, and both instructed in the sentiment that the Godhead is like unto gold, or silver, or stone, graven by art and man's device. Beside them walked the aged sire, bowing beneath the weight of years, leaning on a staff to support his tottering frame. Even to the margin of the grave he is faithful to his god, not having knowledge or understanding to say, *Is there not a lie in my right hand?* Mr. Gostick and Mr. Taylor came from Conghul to assist us in our work on this occasion; and here we were furnished with one of the most striking proofs that Providence has opened the country for the entrance of gospel truth. Morning and evening, before the car, and sometimes beneath the shadow of its flags, we took our stand, demanding silence and attention. The people flocked around to hear the word of heaven: there the claims of Jehovah were urged, his laws proclaimed, his honor vindicated, and the folly of idolatry stated with a plainness which none could misunderstand. And yet there was no visible hostility, excepting as it was manifested by a few ignorant men, who wanted to shew their wisdom to the people. Every day we had crowds of people coming to see the bungalow, and the little infant. Of course, we made it a point of conscience to preach the gospel to all. We found many who only attempted to defend their idolatrous practices on the ground that they had been performed by all their ancestors, and that they had no desire to leave the old paths. Others stoutly persisted in the absurdity that Goobee Appa, after death, had been invested with divinity by devout men, and was deserving of all the honors they had rendered; and some even said that the "linga" around their necks was the Supreme God of the universe. We distributed among those who came from distant towns many copies of the gospels and tracts; and earnestly do we pray that the light thus scattered may dispel the darkness which broods over the minds of the people.

Other Benevolent Institutions.

LONDON MISSIONARY SOCIETY.

The number of stations and out-stations supported by the Society in different parts of the world is 460; churches 150; 165 European missionaries; and 700 European and native assistants. Number of printing establishments 15.

In the past year the Directors have sent forth, to various parts of the world, seventeen individuals, including the wives of the missionaries, and exclusive of children.

Receipts of the year, £76,319 7s. 1d.; payments £75,724 6s. 11d.—53d *Ann. Report.*

WESLEYAN MISSIONARY SOCIETY.

Missionaries :—In Ireland 24, Continent of Europe 25, Western Africa 22, South Africa 38, South India 20, North Ceylon 7, South Ceylon 13, New South Wales 10, Australia 7, Van-Diemen's Land 4, New Zealand 18, Friendly Islands 10, Feejee Islands 9, Demerara District 21, Honduras 3, West Indies 65, British America 105—total 401, besides eight supernumeraries; of whom 226 are principally connected with the heathen and converts from heathenism, and 175 labor among Europeans and British colonists.

These missionaries are assisted by 771 paid catechists and readers, and 7,074 gratuitous Sunday-school and other teachers; of whom 4,358 labor in missions among the heathen, and 2,716 among professed Christians. The numbers given are less than those actually engaged as assistants, no returns having been made from several of the stations.

Members in Society :—In Ireland 2,980, Continent 1,809, Gambia 373, Sierra Leone 3,473, Cape Coast 869, South Africa 2,103, South India 428, North Ceylon 290, South Ceylon 1,000, New South Wales 1,526, Australia 736, Van-Diemen's Land 563, New Zealand 3,700, Friendly Islands 6,597, Feejee Islands 1,278, Demerara 13,548, Honduras 350, West Indies 13,380, British America 18,132—Total, 102,330, being a decrease of 820; and consisting of 76,584 chiefly among the heathen, and 25,746 from among colonists and professed Christians.

Scholars :—In Ireland 4,053, Continent 1,477, Gambia 405, Sierra Leone 2,272, Cape Coast 859, South Africa 7,938, South India 2,476, North Ceylon 1,693, South Ceylon 3,031, New South

Wales 2,200, Australia 997, Van-Diemen's Land 992, New Zealand 6,212, Friendly Islands 5,731, Feejee Islands 1,873, Demerara District 5,019, Honduras 316, West Indies 12,583, British America 11,823—Total, 72,000; being an increase of 375; and consisting of 50,658 chiefly among the heathen, and 21,542 from among colonists and professed Christians.

Receipts of the year, £115,762 3s. 2d.; payments, £111,534 8s. 8d.

The conclusion of the Report has the following remarks in regard to

A want of missionaries.

In the review of the Society's foreign operations during the year, there is much that calls for thankfulness, and affords encouragement to continued effort. But it is matter of regret that in some of the oldest missions—namely, those in the West Indies and British North America—a diminution in the number of members has taken place; the result of various unfavorable influences which are at work in those localities. The Mission in Jamaica, especially, is the occasion of much solicitude. The transition-state through which society is passing in that colony appears to be unfriendly, in some important respects, to the cause of piety; and although this Society may not have suffered in consequence so much as some other religious bodies, the Committee have, nevertheless, the painful duty devolved on them of reporting a considerable decrease in the number of communicants. This is not, however, in the case of the Wesleyan Mission, to be solely ascribed to those general causes from which other societies also are suffering; but very much to the want of an adequate number of missionaries. Be it so, that the people emerging from the condition of slavery have been so much engrossed by secular affairs, now that they are freemen, as to endanger their higher interests; then does it follow that they need the increased vigilance and watchful care of spiritual teachers and pastors. Have religious societies and congregations been broken up, and many of the members been scattered over extensive localities in the prosecution of plans for promoting their worldly advantage? Then is it equally apparent that a greater number of missionaries has become necessary to follow them, and supply them with the ordinances of religion in the new neighborhoods where

they have fixed their habitations. But instead of corresponding exertions having been made to meet the emergency, owing to the financial difficulties of the Society, even the vacancies occasioned in the missionary ranks, by affliction and removals, have remained so long without being filled up by the appointment of new missionaries, that chapels in some places have been entirely closed for a time, and the means of grace suspended, while, in other instances, the people emigrating to distant places have wandered as sheep without a shepherd, because the attention of the missionary, left to his own unaided exertions, has been wholly occupied with that portion of his charge which remained behind. It is not to be wondered at, that, in such circumstances, a defalcation of numbers should be the result. Notwithstanding the difficulties and temptations incident to the new state of things in Jamaica, there exists good reason to believe that, under the blessing of God, "had our societies been favored with sufficient ministerial help and pastoral care they would have prospered abundantly." This is the confident opinion expressed by the missionaries in one of the local reports; and the remark will more or less apply to the other stations in that colony, as well as to that to which it more particularly refers.

Jamaica, however, is not the only mission which has suffered. The injurious effects of the restrictions which were rendered necessary by the want of a larger amount of funds are now clearly manifest; but that loss was to be apprehended. The bounty of providence may clothe the fields of the husbandman with corn, but if he have not the means of employing a sufficient number of reapers, part of the precious fruits of the earth must perish. So the spiritual harvest, whitening in the mission field of the world under the fostering smile and influences of God, will not be fully gathered into the garner of the church, without the requisite toil and endeavors of a band of missionaries equal in number to the task to be performed.—*Rep. for 1846—7.*

AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS.

At the late meeting of this Board, one of the papers presented and approved, was on the inexpediency of withholding missionary reinforcements for want of funds. The following is an extract.

Holding back missionaries will have no beneficial effect on the treasury, but the reverse. The detention of appointed missionaries in the year 1837, for the want of

funds, operated most disastrously on the missionary spirit in our colleges and theological seminaries, and, indeed, throughout the country; so that for eight or nine years it was exceedingly difficult to obtain missionaries; and not having the missionaries to send, and being unable perceptibly to enlarge the number of our missionaries in the field, the Christian community could not be induced to make advances in the amount of its subscriptions on the whole; and hence we stand now in our receipts nearly where we stood ten years ago. The laws of the enterprise are better understood now than they were then. It is now certain that there is no safety for us as a Board of Missions, and none for the Christian community, as engaged in the work of missions, but in going steadily forward, so far as the sending out of missionaries is concerned.

Ten years ago there were reasons for taking strong and decisive measures to diminish the expenditure, which do not exist now, and all will never exist again. The trade of the country was suffering a terrible reverse, threatening the receipts; and none of the missions had then been put under that strict limitation in regard to their expenditures, which they were all put under as soon as possible, and have been kept under ever since. The Committee could not then know how they stood, in respect to the pecuniary liabilities at the several missions, as they now do. Yet it has been made abundantly evident, that the retrograde movements at that time, especially the delaying to send forth appointed missionaries, and the doubts created as to the safety of increasing the number of missionaries at that time in the field, were among the greatest practical errors in matters relating to missionary finance, into which the Prudential Committee have ever fallen. Worldly maxims and rules do but partially apply to the business of conducting Christian missions. In this business it is emphatically true, that "there is that withholdeth more than is meet, but it tendeth to poverty." The Committee regard themselves as shut up by that wisdom which is from above, to the policy of calling earnestly for missionaries while they are so much needed, and of sending forth every one who offers himself, and can show what appears to be a divine call to go, till it is made certain that they will not be supported. And how shall the Committee know that the means for the support of missionaries cannot be obtained by proper representations, until it shall be found, as it never yet has been, that some one missionary in their connection must come home, or be left to starve?

American Baptist Missionary Union.

ARRIVAL OF DR. DEVAN.

The Rev. T. T. Devan, late of the China Mission, whose expected return on account of illness was announced in the Magazine for September, arrived at New York Sept. 28. We are happy to find that the change of climate has been beneficial to Dr. D.'s health, and that he holds himself in readiness to resume missionary labors whenever a suitable opening shall be presented.

DONATIONS

Received in September, 1847.

Maine.

Piscataquis Asso., C. Copeland tr., viz.—Dexter. Calvin Copeland 15,00; Guilford, ch. 2,75; Dover, Mrs. M. Adlam 2,00, 19,75
York Asso., Tristram F. Goodwin tr. 279,17

Livermore, 1st ch., viz.—Ira Thompson 1,00; Elbridge Richer 1,00; Loammi Robinson 1,00; Alanson Hinkley 1,00; Nathl. Norcross 1,44; Samuel M. Robinson 1,04; West Robinson 75c.; Phineas S. Gibbs 52c.; Bailey Hathaway 50c. 8,25

Penobscot For. Miss. Soc., J. C. White tr., viz.—Corinth, ch. 18,47; do., Fem. For. Miss. Soc. 9,50; do., Mary and Martin Gates 80c.; Bangor, 1st ch. 18,73; J. Norcross 25,00; do., 2d ch. 6,00; do., Fem. For. Miss. Soc. 25,25; North Bangor, ch. 15,92; do., Marcus Ricker 12,50; Charleston, ch. 3,79; Old Town, ch. 14,15; Passadumkeag, ch. 50c.; Etna, ch. and soc. 5,80; Hampden, 1st ch. 6,00; Levant, ch. 11,00; Enfield, ch. 18,50; do., Juv. Miss. Soc. 6,23; Patten, ch., Rev. A. Dunbar, for sup. of Rev. Mr. Jencks, 4,32; Enfield, Rev. A. Messer 1,00; Stephen H. Messer 1,00; Stephen D. Messer 50c.; friends in the vicinity of Houlton 10,40; to cons. Rev. S. L. Caldwell and Rev. T. B. Robinson L. M. 215,36

Lincoln Assoc., Saml. Libby tr., viz.—Thomaston, 3d ch. 76,45; Camden, 2d ch. 30,00; to cons. Heman Burphy L. M. 106,45
Cherryfield, viz.—Lydia Leighton 5,00; Matilda Lawrence 50c.; Miss Merrill 25c, 5,75

634,73

New Hampshire.

New Hampton Theol. Inst., Young Men's Miss. Soc., A. Withington tr. 4,12
New Hampshire State Conv., G. B. Porter tr., for two L. M. to be named, 200,00
Newport Assoc., T. J. Harris tr., 36,56; Dublin Assoc., Levi Willard tr., 9,50; per Rev. O. Tracy, agent of the Board, 46,06

250,13

Vermont.

Bennington, 2d ch. 9,19
Vermont State Conv., Rev. W. Kimball tr., viz.—Rufus Brown, "designed for benevolent purposes by his late wife," for the sup. of a scholarship in the Assam Orphan School for four years, 100,00; Hardwick, ch. 10,00; Passumpsic, ch. 45,21; Thetford, ch. 14,25; Plainfield, ch. 3,76; Barre Asso., coll. 21,78; Brookline, ch. 32,60; Jamaica, ch. 26,67; Brattleboro', ch. 35,50; Putney, ch. 8,00; Pondville, ch. 50c.; Halifax, ch. 19,25; Whitingham, ch. 20,50; Windham Co. Assoc., coll. 19,25; Saxton's River, ch. 51,64; do., Sab. school 3,36, for support of an Assamese child named Lucien Hayden; do., For. Miss. Soc. 40,00; (of which 16,64 is for sup. of the above Lucien Hayden); Townsend, ch. 32,50; Cavendish, ch. 15,00; Andover, ch. 6,00; Grafton, ch. 33,25; Mt Holly, ch. 22,15; Londonderry, 8,48; Weston, ch. 20,00; Chester, ch. 23,00; Woodstock Asso., coll. 20,66; Rev. A. Cudworth 5,00; Mrs. Cudworth 2,00; Mrs. Mary F. W. Townsend 1,00; to cons. Rev. N. W. Smith, Rev. J. C. Foster, Rev. A. Lamb, Rev. Ariel Kendrick and Mrs. Eliza W. B. Brown L. M.; per Rev. O. Tracy, agent of the Board, 651,31

660,50

(Of the above amount \$264,04 is from the Woodstock Assoc. towards sup. of Rev. N. Brown, and \$39,75 from Windham Co. Assoc. for Assam Mission.)

Massachusetts.

Westfield Assoc., Joseph Haskins tr., viz.—Chesterfield, ch. 30,38; West Springfield, 2d ch. 1,72; Chester, ch. 5,40; do., Rev. Silas Kingsley 2,10; Middlefield ch. 46,00; do., a lad for African Miss. 15c.; Cummington, ch. 6,37; Northampton, ch. 14,75; Plainfield, ch., Mr. Boice 1,00; coll. at the Assoc. 25,58, 133,45

Boston. South ch.	30,00
do., Bowdoin Square ch., Board of Benev. Opera- tions, W. C. Reed tr.	22,01
do., a friend,	1,00
	<u>53,01</u>
Hampden Co. Miss. Soc. "a member of Chickopee Falls church,"	7,00
Roxbury, 3d ch., Robert W. Ames tr.	46,07
New England Village, "a few individuals,"	12,00
West Acton, ch.	20,00
Littleton, ch. 68,69 and 29,84,	98,53
Claremont, Rev. Mr. Wright	1,00
Wachusett Assoc., Lewis H. Bradford tr., to cons. Rev. Leonard Tracy and Rev. Clark Sibley L. M.	240,18
Canton Fem. Mite Soc., for Ka- ren Miss.	17,00
Malden, ch., mon. con.	12,00
Sturbridge Assoc., L. Barret tr., (of which \$6 is for Bur. Miss. and \$3 from Mrs. L. B. Wight of Wales, towards sup. of Rev. A. N. Arnold),	149,30
Chelsea, ch., S. Bryant tr., to cons. Joshua Loring L. M.	100,00
Woburn, ch., Bur. Bible Soc., L. H. Pearson tr., for Burnese bibles,	17,00
Hampden Co. Miss. Union, Cyrus Frink tr., viz.—Cabotville, ch., for L. M. to be named,	100,00
Chelmsford, 1st ch., M. H. Dud- ley tr., viz.—mon. con. 8,66 ; Fem. Karen Miss. Soc. 20,50,	29,16
Middleboro', Central ch.	61,57
South Reading, ch., to cons. Rev. William Heath L. M.	100,00
Worcester. 1st ch., Z. Berry tr.	50,00
Salem Assoc., Michael Shepard tr., viz.—Marblehead, ch. 11,35; do., Jane Nicholson 5,00 ; Lynn, ch., mon. con. 40,00 ; Salisbury and Amesbury, ch., to cons. Rev. C. W. Bradbury L. M. 100,00 ; do., Benev. Tract Soc. 2,75 ; do., sundry other colls. 45,59 ; Georgetown, ch. 31,25 ; Haverhill, 1st ch., A. W. Hammond, for sup. of a native Bur. preacher, 30,00 ; do., 2d ch. 12,66 ; Tewksbury, ch. 11,50 ; Reading, 1st ch. 10,91 ; Rowley, ch. 14,50 ; Danvers, ch. and soc. 14,52 ; do., Benj. Kent 5,00 ; Chelms- ford, 1st ch., Sab. sch., for translation of the bible, 8,00 ; Mr Griffin, for do., 3,00 ; do., 2d ch., viz.—mon. con. 37,00 ; Bur. sch. soc. 17,50 ; Salem, 1st ch. 298,01 ; coll. at meeting at Assoc 24,50,	723,04
Mansfield, ch., mon. con.	13,65
West Boylston, ch. 5,07 ; do., towards repairing Dr. Judson's loss by fire, 5,62 ; Three Riv- ers, Rev. A. Snell 1,00 ; Mrs. E. Durkee 1,00 ; M. Hastings 50c. ; Rev. Moses G. Kelly 5,00 ; per Rev. O. Tracy, agent of the Board,	18,19

—2002,15

Rhode Island.

Providence, Brown University, Graduating class of 1847, Reu- ben A. Guild tr.,	22,00
Rhode Island State Con- vention, V. J. Bates tr., viz. :—	
Providence, 1st ch., Mrs. A. 100,00 ; do., cash 300,00 ; to cons. Misses Jane R. Clapp, Susan E. Knowles, Mary Ann Augusta Yeomans and Harriet N. Shaw L. M. ; do., Prof. Boise 3,00,	403,00
East Greenwich, ch. 50,00 ; Wickford, 1st ch. 50,00 ; to cons. Rev. O. C. Wheeler L. M.	100,00
Richmond, 2d ch.	4,90
Newport, 2d ch., Mrs. Ellen Shaw, for the sup. of Rev. C. Bar- ker of Assam,	3,00
R. I. Bap. Sab. Sch. Assoc., for sup. of na- tive sch. in Assam, to cons. Stephen R. Weeden L. M.	100,00
	<u>610,90</u>
	<u>632,90</u>

Connecticut.

Hartford, "a friend "	1,00
Connecticut Baptist Conv., W. Griswold tr., per Rev. O. Tracy, agent of the Board,	76,00
	<u>77,00</u>

New York.

Lansingburg, ch.	6,08
Sing Sing, Westchester and Put- nam Miss. Soc., Squire Grif- fin tr.,	30,00
Caldwell, Mrs. Ann Mott	1,00
Brooklyn, 1st ch., China Miss. Soc., for school in charge of Dr. Devan, and to cons. J. D. F. Randolph L. M.	113,46
New York city, Daniel D. Jones, to cons. him L. M.	100,00
Williamsburgh, 1st ch. 90,43 ; do., S. sch., to ed. a boy named Alanson P. Mason under the care of Mr. Haswell, 25,00,	115,43
Buffalo, Rev. C. P. Sheldon, to sup. a child in the Orphan sch. Assam,	25,00
Rensselaerville Asso., Andrew Onderdonk tr.,	150,00
	<u>540,97</u>

New Jersey.

Bridgeton, ch. 46,15 ; Salem, ch. 25,89 ; Jacob Flanagan 3,00 ; per Rev. B. R. Loxley, agent,	75,04
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Pennsylvania.

C. U. Asso., C. H. Aun- er tr., viz.—Vincent,	
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ch. 32,19; Frankford, ch. 10,13; do., S. sch., for Bur. Miss. 9,08,	51,45		
Hollidaysburgh, ch. 10,00; Hartboro', ch., mon. con. 5,00; Balligomingo, ch. 22,50; Willistown, ch. 35,00; Lower Mernon, ch., Fem. Miss. Soc. 50,00; Shippenburg, Bethel Sab. school 3,77,	126,27		
Philadelphia, Broad St. ch., to cons. Adam Steinnets L. M. per Rev. B. R. Loxley, agent,	110,00	287,72	
Rev. I. P. Stalbird 1,00; Clinton, S. E. North 1,00; Bethany, ch. 12,59; young lady 35c.; Clifford, ch. 6,30; Roxana Orvis 25c.; Mrs. Mott 50c.; S. Meylert 15,00,	36,99		
Wyoming Asso., Elijah Sturdevant tr.,	30,00	354,71	
Ohio.			
Huron Asso, coll. 16,14; Peru, ch. 6,33; Sandusky city, Sab. school, for Arracan Miss., 1,10; New London, ch. 5,03; Clarksfield, ch. 4,10; do., J. J. Cobb and wife, 20,00; Berlin, ch. 2,62; Miss Emma R. Ruggles, 16c.; Bellevue, ch. 3,61; Monroeville, ch. 7,61; Fairfield, ch. 10,92; Norwalk, ch. 13,38; Mohecan Asso., coll. 8,50; Newton, 50c.; to cons. Rev. Silas B. Webster L. M.	100,00		
Illinois.			
Chemung, Phineas C. Colver	1,00		
Alton, Mrs. B. E. Viall, towards the sup. of a native Karen preacher,	40,00	41,00	
Canada.			
Western Asso.	13,35		
Houghton, 1st ch., viz.—Wm. Wilkins 50c; Eliza Merrill 1,00; Sophia Wilkins 50c.; Catharine Jackson 50c.	2,50		
do., 2d ch., viz.—Peter Coughell 1,00; Joseph Marlatt 1,00; John Maginnis 50c.; Abraham Merrill 1,00; Julia Ann Maginnis 50c.; Miran Coughell 50c.; Elizabeth Marlatt 50c.; Hannah Merrill 50c.	5,50		
Rayham, viz.—Thomas Hallwood 2,00; David Merrill 2,00; Jemima Merrill 50c.; Abraham Corporon 1,00; Sarah McDenand 1,00; Mary Jane McDenand 50c.; Susannah Edison 1,50; Moses Northrup 50c.	9,00		
Jubilee, viz.—Charles Chute 1,00; James McConnell 1,00; Walter Chute 1,00; Rev. James E. Delap 1,00; Mary Northrup 50c.; Rachel Northrup 50c.; Jacob Northrup			
1,00; Abby Northrup 50c.; Elner Meddler 50c.; Robert Northrup 25c.; Margaret Ann Saxton 1,00; Joseph McConnell 1,00; Mary McConnell 50c.; Harriet Saxton 1,00,	10,75		
Vienna, viz.—Snow Edison 2,00; Eliza Morse 38c.; James Hawksworth 1,00,	3,38		
Aylmer, viz.—Peter Clayton 10,00; Cornelius Bowen 1,00; Asseneth Phelps 1,00; Oliver Baker 50c.; Elijah Phelps 2,00; Lydia Baker 1,00; Charles Ford 50c.; Caroly Teeple 1,00; Hannah Ford 50c.; Ann Elsworth 50c.; G. H. Teeple 1,00,	19,00		
Yarmouth, 1st ch., viz.—John Ellison 4,00; George McCool 1,00; Merdo McPherson 1,00; Sarah Mills 50c.; Charity Ellison 1,00; Mary McIntosh 50c.; Emily Mills 50c.; Lydia Montross 50c.; cash, by J. Ellison 3,25,	12,25		
do., 2d ch., viz.—Abraham Smith 1,00; Hosea Baker 2,00; O'Neal Close 1,00; Sarah Ann Barnes 50c.	4,50		
St. Thomas, viz.—Henry Black 2,00; Mary Ann Drake 50c.; Esther Payne 50c.; Sarah Bremancombe 50c.; Maria Sells 50c.; Harriet Thompson 1,00; Adeline Blakely 50c.; Eleanor Drake 25c.; Amanda Thompson 25c.; Francis Thompson 25c.; Elizabeth Bailey 1,00; Rhoda Nevills 50c.; Mrs. P. Drake 50c.; John Wellsted 2,00; A. Olds 1,00; Barzillai Sampson 13c.; Robert Brett 25c.; Mrs. J. Barnes 1,00; Wm. Freeman 50c.	13,13		
Lobo, 1st ch.	5,25		
Walsingham, viz.—Wm. Smith, to cons. him L. M., 100,00; Hannah Troyer 1,00; Edward Bowen 2,00; John Backhouse 4,00; Hannah Backhouse 1,00; Mary Backhouse 1,00; Esther Hutchinson 1,00; Ephraim Enrick 50c.; Mary McMichael 50c.; Wm. Dutcher 1,00; Cornelius Dedrick 6,00; Nancy Dedrick 2,00; Lucas Dedrick 1,00; Catharine Dedrick 50c.; James Ellice 3,00; Wm. Scott 4,00; David Troyer 1,00; Mary E. Troyer 50c.; Peter Shoemaker 2,00; Eleanor Shoemaker 1,00; Margaret McDermand 50c.; Daniel Schermerhorn 2,00; Elizabeth Killmaster 2,00; Henry Brondow 1,00; Elizabeth Brondow 50c.; Peter Brown 1,00,	140,00		
Townsend, 1st ch., viz.—Henry J. Barber 5,00; Nancy Barber 1,00; Ursula Barber 1,00; Abraham Nellis 4,00; Mary Nellis 2,00; Uriah Adams 1,00; Joseph J. Nellis 1,00; Fidelia Nellis 50c.; Wm. Olmstead 1,00; Lovicy Chur-			

- chill 50c.; George Robinson 1,00; Hannah Robinson 1,00; Martha Barker 1,00; Wm. C. Smith 2,00; Anna Woodley 50c.; Richard McMichael 4,00; Mahalia McMichael 1,00; Charity McMichael 50c.; Letitia McMichael 50c.; George McMichael 10,00; M. A. McMichael 2,00; Jacob McMichael 1,00; Lavina McMichael 1,00; James Grace 2,00; Archibald Walker 1,00; Mrs. Adams 50c.; Israel Olmstead 1,00; James Parney 50c; Martha McMichael 50c.; Mary Olmstead 50c.; Mary Ann Olmstead 1,00; David Phelps 1,00; Joseph Johnson 4,00; Elizabeth Barber, to cons. her L. M., 100,00; John Cline 2,00; Samuel Vanbuskirk 1,00; Hannah Vanbuskirk 50c.; Richard Robinson 1,00; James McMichael 25c.; Levi Messecar 1,00; David Duncombe 4,00; Wm. Slaughter 1,00; Ezra Penney 2,00; Henry Beemer, Jr. 1,00; Esther Beemer 1,00; Hannah Barber 1,00; S. L. Corlis 1,00; David Alvord 75c.; George Couse 2,00; Catharine J. Couse 1,00; Elizabeth Phillips 38c. 175,38
- Brantford, 1st ch., viz.—Wm. Buck 1,00; Brockley Whitney 1,00; John Russell 5,00; John Jackson 5,00; Samuel Currie 2,00, 14,00
- do., 2d ch., viz.—Catharine Sharp 50c.; Mary Jones 1,00; Rhoda Jones 50c.; Thomas Newnick 2,00; Caleb Merritt 2,00; Lewis Whitney 1,00; George Malcomb 50c.; J. B. Flanders 1,00; Mary Newnick 50c.; Sarah Whitney 50c.; Wm. Skelley 1,00, 10,50
- Charlotteville, 1st ch., viz.—Peter Mabee 5,00; Abigail Mabee 1,00; Joseph Webb 50c.; Nancy Shearer 2,00; Hannah Shearer 5,00; Martha Rycrse 2,00; P. G. Bailey 2,00; Nancy Rycrse 2,00, 19,50
- do., 2d ch., viz.—C. Kern 2,00; Charles Bowbrie 1,00; James Dees 1,00; S. Dees 1,00, 5,00
- Oxford, 1st ch., viz.—W. B. Mabee 2,00; Philander S. King 1,00; Charles H. Brown 50c.; Sophia King 50c.; Elizabeth Burch 25c. 4,25
- do., 2d ch., viz.—Hiram Bodwell 1,00; Isaac Elliot 2,00; John Edwards 1,00; Wm. Edwards 1,00; Beriah Wright 1,00; cash 38c. 6,38
- Townsend, 2d ch., viz.—Robert Young, for his L. M., 100,00; Hiram Schuyler 1,00; David McIntosh 1,00; James Smith 1,00; Ann Slater 2,12; R. Jameson 13c.; a friend 1,00; 106,25
- Hartford, viz.—Isaac Howey 50c.; G. C. Shepard 50c.; Levi Churchill 50c.; Adam Doxie 50c.; Barzilla Beal 5,00;
- James Wymer 1,00; Samuel Merrill 1,00; John Vanloon 50c.; Asa Shepard 25c.; Isaac Vanloon 50c.; James Ruth 25c.; John Burke 1,00; Mary A. Cole 25c.; Catharine Shanks 25c.; Lucy Shepard 50c. 12,50
- Beverly, 1st ch., viz.—Hartman Freland 50c.; Joseph Lemon 50c.; Thomas West 1,00; James Skinner 50c.; Mary Smith 25c.; Margaret Traner 50c.; Mary Herron 50c.; James Traner 50c. 4,25
- Goshen, viz.—Abraham Havens 1,00; B. Smith 25c.; Delia Smith 25c.; H. Howey 25c.; Margaret Leach 25c.; Daniel Leach 25c.; H. Mabec 50c.; W. Mabec 50c.; J. Mabec, Jr. 50c.; Simeon Rouse 50c.; J. Truefitt 50c.; J. Mabec, Sen. 50c. 5,25
- Grand River Asso., coll. 10,50
- Ancaster, viz.—Philip Stenabough 4,00; Barbara Ann Stenabough 1,00; David Stenabough 50c.; John Drake 1,00; Mary Drake 50c.; Mary Kitchen 50c.; Phebe Drake 50c.; Jacob Stenabough 4,00; J. T. Stenabough 50c.; Samuel Stenabough 50c.; Delia Stenabough 50c.; Mary Stenabough 50c.; Elizabeth A. Stenabough 25c.; Jacob Andrews 50c.; J. N. Crandall 2,00; Samuel Crandall 1,00; Rev. John Misner 5,00; Eda Misner 25c.; Wm. Misner 50c.; Elizabeth Crandall 50c.; Peter Vansickle 2,00; Isaac Vansickle 1,00; Temperance Drake 13c.; Esther Misner 50c.; Fanny Bailey 25c.; P. W. Misner 50c.; M. H. Howell 1,00; Wesley Howell 50c.; Isaac Drake 1,00; John Trobridge 1,00; Martha Trobridge 25c.; Beriah Phelps 1,00; Lydia Phelps 25c.; Henry Shaver 1,00; John Stenabough 4,00; Mary Stenabough 50c.; Henry Boughner 1,00; cash 25c. 40,13
- Blenham, viz.—Coll. 4,00; a friend 4,00; A. H. Fitch 8c.; John Maynard 3,00; N. V. Cora 5,00; cash 5c. 16,13
- Middleton, viz.—Rev. D. W. Rowland 1,00; F. Savreen 1,25; W. Savreen 50c.; W. McLellan 1,00; D. Olmstead 25c.; Martin Robinson 25c.; F. Reach 25c.; two friends 38c.; Mrs. McLellan 50c.; Elizabeth McLellan 25c. 5,63
- Oakland, viz.—James Baldwin 1,00; Thomas Robinson 2,00; Wm. Heaverland 1,00; Matthias Woody 1,00; Sol. Matthews 25c.; George Brazier 50c.; Almond Burch 25c.; Jacob Howry 50c.; Wm. Matthews 2,00; Daniel McIntire 1,00; David Almost 25c.; Mary Brazier 25c.; M. Sales 25c.; G. McIntire 25c.; Ju-

liett McIntire 50c.; Catharine Henry 50c.; Mary Holland 25c.; Francis Fairchild 50c.; Dorah Deving 25c.; Ann Deving 50c.; Hugh Deving 50c.; Jane Fairchild 25c.	13,75	
Eastern Asso., coll.	12,45	
Beamsville, viz --Mary Beam, to cons. her L. M., 100.00; Cyrus Kilborn 2,00; Jonathan Wolverton 5,00; Samuel Corwin 1,00; Nancy Corwin 25c.; Daniel Skelley 5,00; T. T. Hill 2,00; Keziah Kilborn 1,00; James S. Henry 5,00; Robert Osborne 5,00; Thomas McBoughner 1,00; Samuel Markle 1,00; Rev. George Silver 2,00; Mahala Boughner 50c.; Henry Root 1,00; John Cornwell 4,00; Ann Cornwell 1,00; Jane House 2,00; Edmond Freed 4,00; Lavina Freed 1,00; Abraham Walker 3,00; Robert Skelley 5,00; Catharine Boughner 1,00; Alice Merrill 50c.; Susan Merrill 25c.; Morgan Merrill 13c.; Margaret Anderson 1,00; Lewis Cornwell 2,00; Mary Cornwell 1,00; Maria Root 1,00; Caroline Wolverton 2,00; Edmond Wigg 1,00; Mary Keer 50c.; Saluda Hulbert 50c.; Olivia Couse 50c.; Moses H. Couse 1,00; John Jennings 1,00; Mary Rice 25c.; Matthias Konkle 1,00; Isaac Marlett 2,00; Dorcas Coruwell 2,00; Mrs. Silver 1,00; Elizabeth Bell 1,00; Maria Kilborn 1,00; Harmon Kilborn 5,00; Mary Kilborn 2,40; Lewis House 1,00; Sarah House 1,00,	132,78	
St. Catharine, viz —Wm. Bright 5,00; Eliza Bright 5,00; Aaron Havens 2,00; Thomas Clark 1,00; Joseph Place 1,00; James Emmett 1,00; John J. Parker 50c.; Olive Parker 25c.; S. G. Phelps 1,00; Nathaniel Warren 2,00; John Dolbeer 2,00; Sylvester Chamberlain 1,00; W. C. Hopkins 2,00; James Grand 2,00; John Lackemby 2,00; Stephen Eaton 1,00; George Emmett 1,00; R. Lambert 1,00; E. Rogers 50c.; F. Lambert 50c.; Anna McBride 50c.; J. Emmett 50c.; J. Place 50c.; Jane Joyce 50c.; George Hicks 1,00; Emily Crothers 13c.; J. Lackemby 1,00; Mary Emmett 1,00; Wm. Havens 1,00; Wm Buchan 1,00; Miss Hanner 25c.	39,13	
do., Colored ch., viz.—John Davis 50c.; Mrs. Malden 1,00; Mrs. Holland 12c.; Mr. Wathell 25c.; Mrs. Taylor 13c.; Henry Gray 50c.; John Bird 33c.	2,38	
Niagara, Colored ch., viz.--Henry Garrett 2,00; Eliza Garrett 1,00; Sarah Carter 1,00; Jane Bullard 25c.; Francis Lacy 50c.	4,75	
Font Hill, viz.—Peter Bouk 4,00; Jacob Winger 2,00; James Levill 25c.; Robert Hobson 4,00; John Burrows 50c.; Wm. Burrows 50c.; Robert Chapell 2,00; Robert Laster 2,00; Mrs. DeEverado 1,00; coll. 1,25; D. P. Myers 1,00,	18,50	
Louth, viz.—Jacob Price 2,00; Catharine Price 50c.	2,50	
Canboro', viz.—R. Farlick 25c.; cash 3,00,	3,25	
Raynham, viz.—Isaac Root 20,00; Aaron Overholt 20,00; Sol. Wordell 2,00; Thomas Vanloon 2,00; Rev. Jacob Vanloon, Sen. 5,00; James Soper 5,00; John Kendrick 2,00; G. L. Beemer 1,00; J. Hornsberger 5,00; A. Nash 1,00; S. Culp 50c.; J. Fry 1,00; Sarah Younglove 25c.; Mary Overholt 1,00; Jane Soper 50c.	66,25	
Walpole, viz.—Gilbert Bush 50c.; Abraham Kinsley 50c.; Cyrus Cleavland 1,50; Wm. Bush 1,00,	3,50	
Queenston, viz.—Sol. Vrooman 50c.; Nancy Deffield 2,00; James Durham 50c.; Isabella Durham 25c.; cash 13c.	3,38	
Waterford, viz.—Lewis White 1,00; Alexander Grand 50c.; Rial Furman 50c.; Leonard Sovreen 1,00; Frederick Holmes 25c.; Mrs. John Barber 50c.; Elizabeth Barber 50c.; Mrs. Aaron Slaught 1,00; Mary Henry 50c.; Mrs. Furman 25c.; Rev. Aaron Slaught 1,00; Jacob Walroth 2,00,	9,00	
Dundas, viz —Read Baker 3,00; John Fielder 1,00; Henry Head 4,00; Martha Head 1,00; Martha Head, 2d, 50c.; Milcah Freed 1,00; James Freed 1,00; Robert Holt 5,00; Wm. Clutton 1,00; Mary Wheeler 1,00; Hannah Parker 4,00; J. Williams 25c.; James Scates 1,00; Rev. Joseph Clutton 2,00; Samuel Clutton 50c.; Hannah Clutton 25c.; Joseph J. Clutton 2,00; James Jackson 1,00; Thomas Durand 1,00; Harriet Durand 1,00,	31,50	
Cross Roads, viz.—Daniel Secord 2,00; Robert Thompson 50c.; James Upfold 50c.; Thomas Hisket 50c.; Gilbert Anderson 50c.; Gilbert Stevens 50c.; Adam Stevens 50c.; Eliza Thompson 50c.; Mrs. Smith 50c.; Hellen Ferrell 25c.; G. Thompson 1,00; Elizabeth Castleman 1,00; John McClellan 1,00; Harriet McClellan 1,00,	10,25	
Haldemand Asso.	15,19	
per Rev. Salem T. Griswold, agent of the Board,	—	1093,32
		\$6462,50
Total from April 1, to Sept. 30,		\$35,328,01.

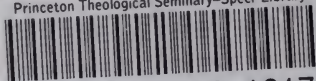
R. E. EDDY, Treasurer.

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